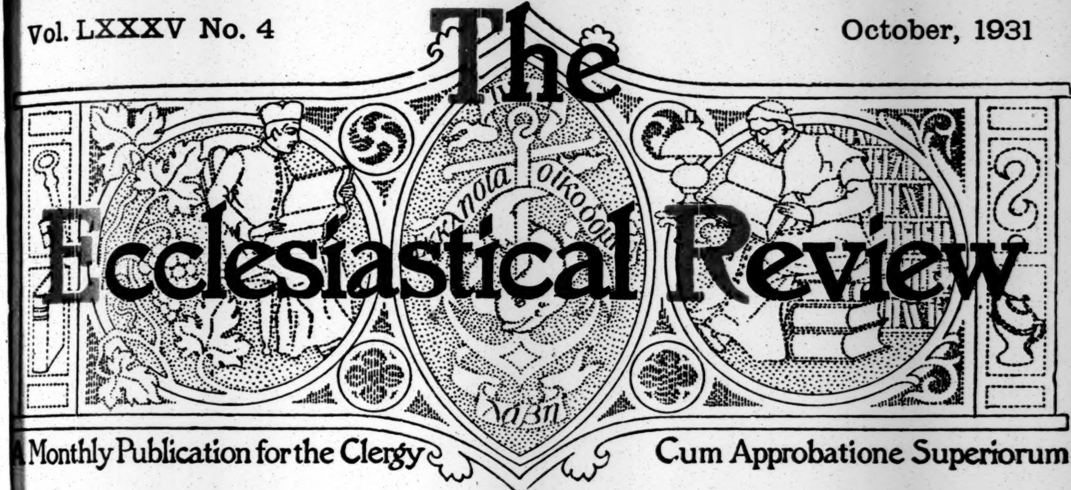
Vol. LXXXV No. 4 October, 1931



The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

POPE PIUS XI AND THE UNIVERSITY EDUCATION OF PRIESTS 337
The Right Rev. Monsignor JAMES H. RYAN, Rector, Catholic University of America.

SOME NOTES ON MEDIEVAL MASS BOOKS 344
The Rev. GERALD A. ELLARD, S.J., St. Louis, Missouri.

THE PASTOR'S INTEREST IN LITERATURE 362
BURTON CONFREY, Brookland, D. C.

CHURCH MUSIC IN THE DIFFERENT ERAS OF CHURCH HISTORY 371
The Rev. F. JOSEPH KELLY, Ph.D., Detroit, Michigan.

PROPER ECCLESIASTICAL DRESS FOR CLERICS 388

THE RECENT RESCRIPT ON APPOINTMENT OF IRREMOVABLE PASTORS .. 388

THE DECREE OF THE HOLY OFFICE ON SEX EDUCATION 392
The Rev. FELIX M. KIRSCH, O.M.Cap., Assisi, Italy.

DOCTRINA QUAM OPTIME NOVIT SANCTA ECCLESIA
I. The Rev. JAMES H. KEARNEY, S.J., Woodstock, Maryland 395
II. The Very Rev. JOHN A. RYAN, S.T.D., Washington, D. C. 404

THE SODALITY OF OUR LADY AND CATHOLIC ACTION 406
The Rev. DANIEL A. LORD, S.J., St. Louis, Missouri.

COMMUNION CLOTH AND COMMUNION PLATE 412

COMMUNION PATEN CARRIED BY A SERVER 413

RECENT BIBLE STUDY 414
The Rev. WILLIAM H. McCLELLAN, S.J., Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1931: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne
Entered, 2 July, 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925

Altar Wine Supremacy

For Over 50 Years

The Covick altar wines are produced in California and have the unqualified approval and commendation of all the Bishops of California.

The Chancellor of the San Francisco Archdiocese, under the authority of His Grace the Most Reverend Archbishop, supervises the making of the Covick wines.

The Covick wines are made expressly for sacramental purposes. They are absolutely pure fermented juice of the grape matured in the wood under expert and careful supervision for a period of five years before being shipped to the clergy.

The Symbol of
Altar Wine Supremacy

Besides being valid and licit matter for the Holy Sacrifice, beyond semblance of doubt, the Covick wines, because of their rich, mellow, wholesome character, are the ideal wines for the fasting priest.

Of unquestionable origin, absolute purity and unvarying reliability, the Covick wines have enjoyed the confidence of the clergy since 1877—a period of 54 years.

The Covick wines are everywhere recognized as altar wines of the highest possible standard of excellence—wines of supremacy in every sense of the word and the finest altar wines obtainable anywhere.

✝ ✝ ✝

THE Covick ALTAR WINES and any further information may be procured through the following:

T. F. RODDEN AGENCY, 25 BARCLAY ST., **NEW YORK, N. Y.**
FEE BROTHERS, Inc., 21-27 N. WATER ST., **ROCHESTER, N. Y.**
THE JAMIESON-TRAYNOR CO., 3210 EUCLID AVE., **CLEVELAND, OHIO.**
THE COVICK COMPANY, 328 STOCKTON ST., **SAN FRANCISCO, CAL.**

The Covick Company

ESTABLISHED 1877 **INCORPORATED 1900**

CONTENTS CONTINUED

ANALECTA:

APOSTOLIC DELEGATION, UNITED STATES OF AMERICA:

Letter to the American Episcopate on the Appointment of Irremovable Pastors 383

SACRA CONGREGATIO CONCILII:

Decretum de Habitu a Clericis deferendo 384

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS:

Responsa ad Proposita Dubia 386

DIARIUM ROMANAE CURIAE:

Recent Pontifical Appointments 387

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 388
The Recent Rescript on Appointment of Irremovable Pastors 388
The Decree of the Holy Office on Sex Education. (*The Rev. Felix M. Kirsch, O.M.Cap., Assisi, Italy*) 392
Doctrina quam optime novit Sancta Ecclesia.
I. The Rev. James H. Kearney, S.J., Woodstock, Maryland 395
II. The Very Rev. John A. Ryan, S.T.D., Washington, D. C. 404
The Sodality of Our Lady and Catholic Action. (*The Rev. Daniel A. Lord, S.J., St. Louis, Missouri*) 406
Missa Lecta at a Funeral 407
Disparity of Cult in the Oriental Church 409
One Work by Grotius removed from Index 410
Sufficient Intention for Valid Marriage 411
Careless Catholic as Sponsor at Baptism 412
Communion Cloth and Communion Plate 412
Communion Paten carried by Server 413

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study. (*The Rev. William H. McClellan, S.J., Woodstock, Maryland*) 414

CRITICISMS AND NOTES:

Sisters of Visitation: The Love of God. (St. Francis de Sales) 431
Garrigou-Lagrange: L'Amour de Dieu et la Croix de Jesus 432
Kirsch: Die Kirche in der Antiken Griechisch-Roemischen Kulturwelt 433
Hedley-Butler: Evolution and Faith with Other Essays 435
Baumgartner: Catholic Journalism 436
Schmidt: The Origin and Growth of Religion 437
Sheehy: A Decade of Research at the Catholic University of America 440
LITERARY CHAT 441
BOOKS RECEIVED 443

ESSENTIALIA PHILOSOPHIAE

Quae in Usum Incipientium Digessit

FRANCISCUS P. SIEGFRIED

Second Edition, Revised and Enlarged

olim in Seminario S. Caroli Borromaei Philadelphiense Professor

Pocket Summary of Catholic Philosophy, giving the essentials of **Logic, Ontology, Cosmology, Psychology, Theodicy, Ethics,** briefly, clearly, in form of question and answer.

All set forth in graphic survey. For students of Philosophy in the Seminary and for maturer students who desire to make a rapid review of their Philosophy.

$1.80 a copy postpaid

The Dolphin Press - - - 1722 Arch Street, Philadelphia

Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION	REVISED EDITION
Confession and Communion	**Confession and Communion**
The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.	The Confession may be made **within eight days immediately preceding** the Exposition. Holy Communion may be received **on the day before** the Exposition begins; both Confession and Holy Communion may also be made on any day **within** the octave of the Exposition. Can. 931, § 1.
Masses	**Masses**
The three votive Masses are not permitted: (a) On Sundays of the first and the second class; (b) On Feasts of the first and the second class; (c) During the octaves of Epiphany, Easter and Pentecost.	The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: **pro re gravi et publica simul causa,** as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927. The three votive Masses are not permitted: (a) Sundays of the first class. (b) Feasts, double of the first class. (c) All Souls' Day. (d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.
Orations to be Said	**Orations to be Said**
In the solemn votive Mass of the Blessed Sacrament for the **Exposition** and for the **Reposition** of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883. On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made **sub unica conclusione,** unless other commemorations are to be made, when it is made after them. In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.	These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations. During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.
Mass Pro Pace	**Mass Pro Pace**
The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament **sub unica conclusione** and without **Credo** except on Sundays.	In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub **distincta conclusione** and the **Credo** is said even on a week day.
The Last Gospel	**The Last Gospel**
These three votive Masses have the Gospel of St. John at the end.	At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

American Ecclesiastical Review

1722 Arch Street **Philadelphia**

THE

ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. V.—(LXXXV).—OCTOBER, 1931.—NO. 4.

POPE PIUS XI AND THE UNIVERSITY EDUCATION OF PRIESTS.

FEW ecclesiastical documents have been issued in recent years so important as the Apostolic Constitution, *Deus Scientiarum Dominus,* which appeared 24 May, 1931, and which laid down rules and regulations which are in the future to guide and govern University education the world over. The significant note about this new pronouncement of the Holy See is that it is universally applicable. Reforms have been instituted in the past in seminary education for one country or another. Regulations have been issued concerning the teaching of the Catechism and instruction in Christian doctrine. But this is, I believe, the first time that the Holy Father has seen fit to legislate not for one country but for all, and in so important a matter as university training.

Universities up to now have been guided to a large extent in their development by the civil legislation of each country; no large and concerted effort on the part of the Church was made to bring them together under one discipline and to set for them an unified objective and a similar organization. The Constitution, *Deus Scientiarum Dominus,* attempts to achieve this very timely purpose; that eventually it will succeed is beyond question. This does not mean that national differences are not recognized or that Catholic universities will be obliged to follow regulations out of harmony with the genius of the place where they happen to be located, or that they shall become less apt, by following the new Papal Constitution, to turn out men adequately prepared to meet the widely differing conditions to be found in such diverse countries as those of Continental Europe, of Asia, or of North America.

On the contrary, local needs and differences are fully recognized. The emphasis, however, is placed where it should be, on uniformity in ends, methods, and organization, which should characterize and differentiate institutions calling themselves Catholic universities.

Educators have felt for a long time the need of some such coördination of the efforts of institutions of university grade. They had already attempted to found a voluntary international organization of Catholic universities. The success of this attempt has not been noteworthy. Pius XI gives tremendous impetus to all such endeavors by this new Constitution. One of its certain results cannot but be a firm and secure international organization of universities, an organization which in extent and influence will measure up to the intrinsic power of the Catholic idea, which is, of its very nature, universal and not restricted to any people. Moreover, since the guiding hand in this reform will be that of the central authority of the Church, there can be little doubt that unity and uniformity will be achieved, where under other circumstances such an outcome would be scarcely possible.

Modern science and modern education, especially on the university level, have long since become completely internationalized. Is there any reason in the world why Catholic education should not attain, in its own degree, the universality of the Church, of which it is one of the most potent arms? If the Church is to compete on anything like equal terms with her present-day enemy, arrayed as he is in the armour of knowledge, and made formidable by the weapons which a false science has forged for him, it will only be because the intellectual leadership of the Church is prepared to meet the adversary on his own ground and with arms powerful enough to turn away the onslaughts of men trained to direct against the beliefs of Christianity the latest inventions and discoveries of the human mind. And, as a matter of fact, the Holy Father presents this very argument, if any argument were necessary, to prove the timeliness of the legislation which he has just enacted for Catholic universities.

The career of Pius XI has been that of a scholar. Practically his whole life has been devoted to the exacting and arduous duties of modern scientific scholarship. The fame which he achieved in his chosen field was world-wide. Achille Ratti was as well known to scholars twenty years ago, as Pius XI is known to the world to-day. With such a background of scholarly training and productivity it will cause no wonder that the Holy Father, amidst his multitudinous duties, has turned his attention to the subject of the higher education of the clergy. It would have been surprising if the reign of the present Pontiff did not record among its most notable acts a concrete expression of his interest in and desire to see Catholic universities grow and develop to a point where they would become the pride of the Church to-day as they were her glory in the Middle Ages.

The Apostolic Constitution cites the tremendous and successful efforts of Roman Pontiffs in favor of university education in the Middle Ages, recalling to our minds that of the fifty-two universities founded before 1400, twenty-nine were created by Papal rescripts, and ten others by joint rescripts of Popes, and emperors or reigning princes. Among the universities so founded must be mentioned the most famous universities of the world, such as Oxford, Paris, Bologna, Cambridge, and Salamanca. In modern times approximately sixteen Catholic universities owe their origin to the direct intervention of the Popes, proof of the fact that during the last fifty years the Holy See has been no less conscious of the need of university training than it was in the glorious days of the thirteenth century.

Fully aware of this long history of interest in and promotion of higher education Pius XI has turned in his latest act, the *Deus Scientiarum Dominus,* to the formulation of a program for the stabilization and development of the higher education of the clergy. Speaking of the sacred sciences, he writes: "We earnestly wish that Universities and ecclesiastical Faculties, as they are the first in dignity, so likewise amongst ~~all~~ other faculties they should be resplendent especially by reason of the seriousness of their work and the splendor of their scientific achievements." And he concludes: "We had scarcely ascended the chair of the Supreme Pontiff until We felt it our duty to enact a law which should prescribe, in the clearest possible manner, for such institutions of higher studies scattered throughout the world, the number of which is more than a hundred, the end to be attained, the teaching methods to be employed, and the uniform organization to be set up, without however offending against the diversities and differences of locality, and with the purpose of answering better the demands of our modern age."

In order to achieve this laudable purpose the Holy Father established a few years ago a Special Commission of the Sacred Congregation of Seminaries and Universities. This Commission was made up of educational experts and of representatives of all nations. After "long and patient labor" the Commission reported to the Holy Father and, on the basis of their report, he has formulated the provisions of the Constitution, *Deus Scientiarum Dominus.* Advice and information were sought from every quarter of the globe and the result is one which educators, conscious of the supreme rôle that the higher education of the clergy is to play in the future work of the Church, cannot but applaud. No one has given more assistance to the Holy Father in this task of reörganization than the revered Prefect of the Sacred Congregation of Seminaries and Universities, Cardinal Bisleti, who through years of educational administration and leadership has not only gained a profound knowledge of the problems of Catholic university education but is admirably equipped as well to bring to their solution a long experience gained in the study of universities the world over.

The Apostolic Constitution points out that the Holy Father will continue to take a vital interest in all phases of the problems of our Catholic universities, and that we need not expect this to be the last pronouncement on this particular subject, or on related subjects. Evidently the Holy See is determined to go into the question of the education of the clergy from every angle, and to use its authority, wherever needed, so that such education will be on a par with the best that is now offered to the laity.

It should be pointed out that the new Constitution is applicable only to institutions already recognized by the Holy See, or to be instituted in the future, which concern themselves with the higher education of the clergy. It does not, therefore, apply to the ordinary theological seminary nor to the preparatory seminary. There can be no doubt, however, that the regulations here set down will have a most salutary effect and influence on the course of seminary education, for the simple reason that they indicate clearly what is the mind of the Church relative to the education of the clergy. Indirectly, therefore, they affect even seminaries and should raise still higher the level of the training given in such institutions.

The regulations of the Apostolic Constitution, *Deus Scientiarum Dominus,* are outlined under six general headings:

1. General Rules.
2. Academic Persons and their Government.
3. Regulations concerning Curriculum and Teaching.
4. Conferring of Academic Degrees.
5. Financial Status of Universities.
6. Temporary Rules.

Attached to the Constitution and promulgated as a unit-part of it are a series of Regulations of the Sacred Congregation of Seminaries and Universities, designed to make immediately effective the prescriptions of the Apostolic Constitution. These Regulations have been issued by the authority of the Supreme Pontiff himself, and are to be observed as strictly as the regulations of the Constitution, *Deus Scientiarum Dominus.*

Under the title, General Rules, the Constitution points out, in a series of distinct articles, precisely what institutions are affected by the new legislation, namely, theological, canon law, and philosophical faculties, founded by the Holy See and engaged in the higher instruction of the clergy or of the laity attending such courses. To this must be added the following Roman Institutes — The Pontifical Biblical Institute, The Pontifical Institute of Oriental Studies, The Pontifical Institute of Canon and Civil Law, The Pontifical Institute of Christian Archeology, and The Pontifical Institute of Sacred Music. No institution satisfying the conditions of the Apostolic Constitution can be erected anywhere in the world without the express approval of the Sacred Congregation, and the special constitutions of each university to be accepted, must first be submitted to Rome and receive its approval. Only such approved institutions are permitted to confer degrees, the bachelor's degree, the licentiate, and the doctorate, having canonical force. The Regulations also point out that only universities which are adequately staffed, and possess sufficient endowment, buildings, and equipment, to carry on university work will be recognized by the Holy See. These rules are applicable even to theological faculties which are attached to state institutions.

Under the title, Academic Persons and their Government, is set out a series of rules specifying the mode of election and conduct of chancellor, rector, professors, and students. The Regulations give detailed norms regarding the duties and obligations of each office. Professors are divided into three classes, corresponding to the American division into instructor, associate professor, and professor. The qualifications of professors are set down and professors are obligated to perform their academic duties without assuming outside tasks or positions incompatible with university teaching. When these Regulations are duly met, professors will be given the " canonical mission " to teach by the chancellor of the university, who can deprive them of the same for stated reasons. Students are divided into auditors and candidates for degrees, and rules are set down governing their conduct and responsibilities.

Title three specifies, in the first place, the general manner of teaching, emphasizing that in the Faculty of Theology, theology taught according to the principles and doctrines of St. Thomas is to hold first place; in the faculty of Canon Law, the history of Canon Law and text of the Codex; in the Faculty of Philosophy, philosophy given according to the teaching of St. Thomas. It also specifies the subjects and methods to be employed, in the approved Roman Institutes.

The curriculum of each faculty is outlined in detail, five years being required as a minimum for a doctor's degree in Theology, three in Canon Law, and four in Philosophy. The subject matter is divided into principal, auxiliary, and special subjects, and the Regulations of the Sacred Constitution, both in the text and in an appropriate Appendix, go into almost minute details covering the subjects to be taught by each faculty. It is worthy of note in this context that many topics are included which would be classed as distinctly modern, thus proving the desire of the Holy See that university students be made acquainted with the best in modern scientific thought and achievement.

Title four lays down rules and regulations for the acquiring and conferring of academic degrees from the baccalaureate to the doctorate. These rules are very precise and will do away with any misunderstandings which may have existed heretofore concerning the amount of work required to gain a degree or the value of a degree when once it is conferred. Particularly important is the regulation that, in the future, all doctoral dissertations must be printed and that examinations for the doctorate are to be held in public. Faculties are permitted to exact from candidates for degrees other evidences of their adequate preparation for scientific work.

Title five outlines the financial status of an approved university and prescribes that buildings and laboratories be adequate for scientific work of a high caliber. It is also ordered that sufficient and suitable salaries be paid to officials and professors, and that a pension system be established for them. Student tuition and fees are to correspond to the practices of each country.

The final title prescribes that the Constitution, *Deus Scientiarum Dominus,* is to go into effect in its entirety at the beginning of the academic year, 1932-33, and that certain articles (4, 35, 36, 38, 39, and 40) are to be observed immediately. Universities already existing are to make their special constitutions conform to the Apostolic Constitution, *Deus Scientiarum Dominus,* and to report according to a specified form such action to the Holy See. If this is not done by 30 June, 1932, the university in question will automatically lose its character of Pontifical University.

The educator is impressed not only with the general and almost sweeping character of this new legislation, but also with the thoroughness with which the Holy See has attacked a problem difficult from any angle. That much confusion has existed in university circles, that academic degrees were being conferred in some instances without due regard to their intrinsic high value, that mistrust of the work done in some centers was not rare, is a fact too well known to need extended comment. Confusion and misunderstanding of this sort is now done away with, and Catholic university education in every part of the world can prepare to go forward under the wise directions and inspired leadership of the Holy Father himself.

To say that the Apostolic Constitution, *Deus Scientiarum Dominus,* opens up a new era in the life of our Catholic universities is to put it mildly. If its provisions are loyally observed, we predict an advance in higher education that will bring our modern Catholic universities in a few years to the enviable position once occupied by such institutions as Oxford, Paris, and Cambridge. Neither the Church nor her priests need have any fear of the progress being made by modern science; on the contrary, they should become a part of every advancement in science and learning and assume by virtue of their holy office the leadership which is rightfully theirs, especially in the field of the sacred sciences. Too often in the past we have permitted sceptics to deride theology and philosophy for the reason that we did not feel ourselves to be equipped scientifically as well as they and therefore not prepared to withstand their attacks. The clergy of the future, however, trained according to the norms of the *Deus Scientiarum Dominus,* should go out not only prepared to meet every attack directed against the sacred heritage of which they are the God-appointed custodians, our Catholic faith, but also ready to exalt that faith to its rightful position as the very light of a world which has for so long lived in the darkness of error and of false science.

JAMES H. RYAN, *Rector,*
The Catholic University of America.

SOME NOTES ON MEDIEVAL MASS BOOKS.

WHEN a priest wishes to buy a missal for altar use nowadays there is no lack of prospectuses and sample sheets to assist him in reaching a final choice. In the matter of format, large quarto, quarto and octavo compete for his consideration. Dependent upon format are usually the size and style of type. The quality of the paper is (for a moment at least) carefully considered, and perhaps some thought is given to the matter of preference in the incidental illustration. Lastly, if not firstly, there is the question of red edges, or red-under-gold, or merely gold, and of covers in calf or seal, grained or tooled, with clasps or without clasps, in maroon, in green or in black. When at last the weighty matter is concluded, the purchaser will be informed that the very latest masses are inserted on separate leaves at the back, or even, as may be, already inserted in their proper places in the annual sequence. The title-page will bear a little line, *editio . . post typicam vaticanam;* and whatever inconsequential differences in arrangement the products of the several publishers may disclose, one is solemnly assured that there is not the slightest departure from a fixed norm, *concordat cum originali approbato.* All the prospectuses to the contrary, one Roman missal nowadays is the same as all other Roman missals. The missal is by authority fixed in content, and one's liberty of choice is confined to the less unimportant items of the publishers' embellishments.

How different it once was! If there is a sameness now, what an almost unimaginable variety mass books once presented. The matter can be illustrated by comparing the fixity of the official mass book with the freedom of the lay folks' prayer books. They indeed are all planned to meet essentially the same needs, but in their growth and development, in concept, tone, feeling and expression how far apart may they not be! Here each booklet is a human document, the product of a definite racial and cultural, intellectual and ascetical mentality. One interested in historical or psychological or other phases of piety has here a wealth of abundant materials at hand.

This comparison will have indicated at least one source of the interest attaching to medieval mass books, which are gathered by hundreds in European libraries great and small. The student of liturgy has in them his mirror of the liturgy of the time and place. When one recalls, moreover, how intimate an expression of religious thought and feeling the prayers of one's own choice or composition afford, it will be seen that the historian of religion has here primary materials. In view of the fact that missals were the highest expression of the book-maker's skill, written often on colored parchment with silver ink or gold, it is clear that the mass books must be the treasured manuals of the student of art.

Indeed, the word "missal" has become so typical for an illuminated manuscript that it is used in the artist's vocabulary for books having not the slightest relation to the Mass. Again, since all medieval mass books were written by hand, the mass books as documents *de luxe* are an important element in the apparatus of the paleographer. Because these same mass books, lastly, are so many open windows into the cultural and social development through which the Western peoples have gone, the student of our civilization never finishes turning their pages.

There can scarcely be a single type of written document from the Middle Ages of such many-sided interest as a mass book, or sacramentary as the priest's early mass book was called. The late Leopold Delisle, for years *Conservateur des Manuscrits* at the *Bibliothèque Nationale,* and one of the fathers of modern manuscript studies, began a course of lectures before the *Academie des Inscriptions et Belles-Lettres* (June, 1884) with the words: "*Les livres de grand luxe exécutés à l'époque mérovongienne et à l'époque carlovingienne appartiennent tous, sauf de très rares exceptions, à quatres catégories bien determinées: les bibles, les psautiers, les évangéliares, et les sacramentaires. La catégorie des sacramentaires est la plus intéressante à étudier.*"[1] The present writer has had an opportunity to examine a good many medieval mass books up and down Europe in the interest of certain more or less systematic surveys. These, it is hoped, will in time be presented to the public. He proposes here to touch lightly upon what have been from first to last incidental sources of interest and pleasure in these library investigations.

It was hinted above that the beauty of script, illumination and binding is often one of the most striking features of the old service books. After one has filled out a librarian's call slip for this or that manuscript, known to one from some catalogue description, or some literary reference, imagine one's sensation at having a specially padded stand or cushion placed before one, a precious bundle carried in, wrapped in the softest woolen coverlet, or resting in a collapsible case lined with velvet. Reverently and carefully one uncovers the book to feast the eyes, let us say, on sculptured ivory panels, framed in hammered silver, partially gilded in design. The Munich MS. 10077 is but one of many such that have thus come into one's hands. Or it may be that seed pearls were used on a gold or silver background to work out the basic design, and gems more precious still to set it off. One recalls having had several such. Or it may be that the cover is of beaten gold, as is that of the Bible of Charlemagne preserved in Vienna. Probably the most chastely elegant bindings this writer has seen on service books are on twin codices of the Bamberg Library, MSS. lot. 7 A. II. 54 and Lit. 8 A II. 55. They are service books, used in the sanctuary, but are called, probably after their donors, the Prayer Books of Kaiser Henry (II) and Kaiserin Kunegund. Both books are enclosed between solid ivory slabs in the finest Byzantine chiseling, slabs large enough to serve unframed as covers of peerless beauty. Full-length representations of Christ, of Mary, of Peter and of Paul are the subjects of these reliefs.

---

[1] Mémoires de L'Institut National de France. Academie des Inscriptions et Belles-Lettres, XXXII (Paris, 1886), p. 57 §.

Such *de luxe* volumes have vellum of the thinnest, the finest. The kind used in these Bamberg codices, which were executed in the once grand Abbey of Reichenau, is so thin and soft as to suggest silk. In these volumes the parchment is white, but how often was it not, at least for the section of the Canon of the Mass, stained a royal purple with the writing-field bordered in multicolored designs. When silver ink was used, oxidation has sometimes resulted, as in the famous Vienna Book of Genesis. This leaves a blackish writing and eats away the parchment. But times out of number one has seen initials in gold leaf, sometimes even in gold plate, as fresh and brilliant now as when applied six or seven or eight hundred years ago. Some of the books are so lavishly decorated in this style that modern library administration suggests interleaving them throughout with silk. Such a codex, among others, is the mass book made at St. Emmeram's in Ratisbon for Emperor (Saint) Henry II, now Munich MS. 4456. Volumes in this grand style are frequently found to have been made for some great personage. Thus one of the boasts of the

Bibliothèque Nationale is MS. lat. 9428, a sacramentary made for Archbishop Drogo, Bishop of Metz, who was (an illegitimate) son of Charlemagne: a second Paris sacramentary, of somewhat less sumptuousness, B N lat. 2290, was made for an Abbot Louis, a grandson of the same great monarch.

These purely esthetical considerations aside, a feature of the old mass books of extraordinary interest is that they embody records of the strangest kinds, besides indirectly witnessing to passing events of great moment. Here it will be a list of the bishops of the see, as for instance the episcopal roll of Arles, as in Parish MS. B. N. lat. 2812, or that of the see of Senlis, in the codex 111 (BB in-fol. 20) of the Paris *Bibliothèque de Ste-Geneviève.* This same codex has a list of the serfs belonging to the church. Again, it gives a note written in the twelfth century and narrating how the book, having been stolen, was redeemed and restored to the cathedral on the condition of an annual Mass:

> Hunc librum sublatum ab ecclesia sanctae Mariae Silnectensis, redemit Drogo Paganus, eidemque ecclesiae et canonicis reddidit, pergens Hierusolimam, eo tenore ut per unumquemque annum faciant ipsi et successores eorum anniversarium patris sui Drogonis grammatici xiii kalendas octobris. Quem quicumque amplius ab ecclesia subduxerit sit anathema maranatha. Amen.

Who would blame one for delaying somewhat over notes like these? Other notices that one often finds in the old mass books are necrological entries. The Vatican codex, Ott. 313, written in Paris in the ninth century, gradually acquired necrological lists of over a thousand names. Again, one recalls having suddenly come upon the "treaty" wherewith a certain Abbot of Mont-St-Michel and the Archbishop of Rouen patched up an old quarrel, in which elaborate conditions were laid upon the abbot, so many candles of such a weight, with a larger one for Candlemas Day, so much oil for the cathedral lamps, and so forth. This document in a Paris codex made a specially striking impression because but a few days previously one had spent some hours wandering about in the now empty Mont-St-Michel, perched like a mighty lighthouse of Heaven on its islet on the Breton coast. The fact that a mass book in olden times was made somewhat as one would have clothing made to order, according to specifications carefully agreed upon beforehand, sometimes comes to light on the title-page. The book (Paris B.N. lat. 12050) made for Rodratus for his ordination day, 4 March, 853, is well known. Poor Rodratus took the final step of sacerdotal ordination only under the most urgent promptings, even threats, of his bishop. In a sense of his own unworthiness he has inscribed in his new book:

> *Quicunque hanc ordinationis meae adnotatiunculam legeris, et per hunc codicem dominici corporis consecrationem recitaveris, tuis quaeso precibus adiutus, dicatum Christo exhibere sacerdotium et supernae visionis consequi merear brauium.*

While examining the manuscript missals of St. Peter's in Salzburg the present writer came upon an interesting biographical note. It was once a custom at St. Peter's, it would seem, for candidates either to bring a mass book with them to the noviceship or to copy one during that period of probation. The book in question was copied in this manner by a fourteenth-century novice, who on finishing his task partially filled out the remaining pages with reflexions on the coming-vow-day, wrote out his vow formula, and not a few items of a biographical nature. This name was not known to have come down in any other document, nor did the formula of profession as here found prove to be without its points of interest.

Space requirements suggest passing to other topics, but in this matter of incidental record at least a few words must be allowed to two other codices. The first of these, now Paris MS. B.N. lat. 9430, is a hodge-podge combination of parts of three mass books from the city of Tours. Other parts of the same books are bound up in the Tours MS. 184. The Paris collection bears on folio 11^{v} an interesting eleventh century note recording the increase of the prebends of the canons of the Tours cathedral. Still more interesting is a mass formulary entered on a fly-leaf *Contra invasores sancte Dei ecclesia.* Just what is meant by this title is expressed more sharply in a contemporary book from St. Martin's Abbey in Tours, the holiest of all holy places on ancient Frankish soil: here the heading reads (f. 86^{v}, Paris, B.N. nouv. acq.

1589), *Missa pro inminente persecutione barbarica.* The Secret prayer of this mass reads:

> His sacramentis presentibus, quaesumus, Domine tende placatus, hanc quoque oblationem pro nostra afflictione tibi fidissime oblatam, benignissime suscipe, quatinus de *nortmannica* presenti calamitate mereamur liberari citissime. . . .

But delivery from the Norman ravagers was not to be without bitter calamity and loss: a marginal note on another codex from St. Martin's, now Tours MS. 106, records how, "*anno incarnationis dominicae DCCCIII . . . iterum succensa est venerabilis basilica sancti martini turonis, cum XXVIII aliis ecclesiis ab Heric et Baret Nortmannis cum toto castello et burgis.*"

Passing in interest all other contemporary records found in the mass books known to this writer are the lists of the manumissions of slaves found in the Bodleian codex 579, a mass book of the eleventh century, once the property of Leofric, Bishop of Exeter. The book can be dated more precisely as of Edward the Confessor's reign (1042-1066). These entries have been printed in full more than once. We give herewith a few selections:

> 8v + These are the names of the men who were freed for Ordger at Bradstone, where he lay sick, that is Cynsie from Liwton, and Godchild from Lambourn, and Leofric from Sourton, Dolawine's son, and Eadwig of Churchford, and Ælfgyth of Buckland, and Small of Oemundtun, and Wilfman of Bradstone, and Byrhflaed of Trematon, and Ælfred of Clymeston, in witness of Wynstan the mass-priest, and Wulfsie of Lambourn, and of all the priests of the convent there, and of Ælfgyth of Sourton, And thereto is witness Cynsie the priest, and Goda the priest, and Ælfric the priest who wrote this writing. This was done at Borslea for Ordgar.
>
> + Eadgifu freed Ælfgyth, the daughter of Birhsie, loaf distributor at Borslea, at four cross roads in witness of Wynstan the mass-priest, and of Goda the priest, and of Cynstan Goda's son, and of Afa. Birhtric freed Æffa at Coryton, in witness of Brown the mass-priest, and of Wynstan the priest, and of all the priests of the convent there.

> + Eadgyfu freed Æthelgyfu, Wunchild's wife, at four cross roads on the eve of midsummer mass-day at Braeg, in witness of Brown the mass-priest, and of Wulfnoth the mass-priest, and of all the priests of the convent there.

Mankind's great reverence for antiquities is said by the philosophers to spring from our unquenchable longing for immortality. One treasures the monuments of those who have gone before us because these form a link, be it ever so imperfect, with out fathers of the distant past. In proportion as these monuments in themselves are frail and perishable, the greater one's esteem for them, the greater one's desire that they be handed on intact to ages yet unborn. Something of this feeling rises in one on paging through mass books that have come down to us by what manifold and devious paths. It may be that like the St. Gall sacramentaries they have been rescued again and again from a church in flames, have been carried off in flight before pillaging invaders more than once. It may be that, like the Reichenau fragments now in the Karlsruhe Library, they were in part written over to serve as the carrier of later writings, or were cut up to be used as padding in binding later manuscripts. Some are charred and wrinkled by fire, others, like Paris N.B. lat. 1238, give the impression that they were for years in contact with the raw earth. The gnawing of bookworms is a common tribute to Father Time, the more devastating gnawing of rodents, as in Munich MS. 6421, is fortunately less common. The Munich codex 10077 was written at Corvey in Saxony in the second half of the tenth century, was later used in a women's convent at Essen, passed thence to the use of the cathedral of Verdun, was incorporated into a library at Mannheim and passed eventually to Munich. The sacramentary now known as MS. A 136 of the Royal Library of Sweden was written at the Abbey of St-Amand, near Tournai, about 860. Some thirty years later it was being used in the cathedral of Orleans. In the early tenth century it was serving the altar of the Archbishop of Sens. Paris MS. B.N. lat. 18005 was written at and for Reichenau, an island of Lake Constance; it was later adapted to the use of St. Maximin's of Trier; later adorned the altar of Verdun cathedral . . . and so it goes.

The present writer was one morning examining Munich codex 705, written in the Sarum (Salisbury) Rite for use at Oxford about 1385. It came to light that the Mass for the Pope had been carefully scratched out. This circumstance in an English mass book was surely not without its story. A reference to the Canon showed that here, too, the name and reference to the Roman Pontiff had been removed. At the commemoration for the reigning monarch, "Henry" was written in: the entrance for the queen had also been tampered with, but instead of a name, the scribe had contented himself with "N.N. regina nostra." The story, then, was clear. The book in one's hands had served Catholic priests at the holy altar about a century and a half, when, alas, it was adapted to the needs of a priest who could alter his faith as easily as his missal.

The monastic reforms that went out from the Abbey of Cluny and its dependencies in the tenth and eleventh centuries were a momentous force in a great many ways. Thus when the monasticism of Spain and of England was infused with the new spirit from that great abbey on the Loire, St. Benedict of Fleury, the Visigothic script of Spain and the beautiful Anglo-Saxon script of England were each doomed to perish. But while French books in the new writing penetrated into the Iberian cloisters and to Glastonbury and other English centers, some English books passed at this time to Fleury, and have thus been preserved to us. Thus MS. 105 of the Bibliothèque de la Ville of Orleans is a tenth-century mass book, written for the Abbey of St. Peter in Winchcombe (Gloucester), which is known to have been at Fleury in the eleventh century. Other libraries in France possess English service books of the same period.

The Cistercian abbey at Achel, Holland, possesses a manuscript Cistercian mass book. A necessarily hurried examination of it was well repaid because of some interesting *marginalia* in the Canon. At the end of the Commemoration of the Living were the words: *Siricius papa.* At the end of the *Communicantes* one read: *Leo papa.* Once more, after the *Qui-pridie,* had been inserted: *Alexander papa.* The key to these additions was furnished by the last such, which occurred at the end of the doxology just before the Our Father:

Gregorius dialogus composuit hanc orationem. This ascription of the prayers of the Canon to various popes is, as far as my knowledge goes, quite rare. The only instances of it I recall are all in Spanish books. Again, in the Achel codex the margin opposite the Commemoration for the Dead bore the names of several Spanish rulers. "Why should kings of Aragon," one asked oneself, "be found in a mass book at Achel?" Gradually one recalled enough of the historic relations between Spain and the Spanish Netherlands to make the matter understandable. A year and a half later, Fr. Ferreres' book, *Historia del Misal Romano,* came into my hands: on page li he notes two manuscript Cistercian mass books now in the *Biblioteca Provincial* of Tarragona. One of these has the ascriptions of authorship of the several parts of the Canon, the other has the identical memorandum about the departed kings of Aragon. These books of Tarragona, then, are very close kin, if not indeed the immediate parents of the book at Achel.

Various minor points of interest in the medieval mass books can be hinted at only. The length of time a vellum codex remained in use is a commentary on the value of a book in the Middle Ages. The full period cannot always be ascertained, but at least limits of certainty are disclosed by the additions made to the original book. One recalls several sacramentaries of which one can say with certainty they were in use for over two hundred years; in one case three full centuries seemed to be conclusively testified to. In many of the books the name of the reigning pope, or emperor, or king, or bishop were entered at some place or other, in a Litany, in the acclamations, in the *Exultet,* and so forth. For a time German mass books had formulae for confession in the vulgar tongue, which now figure among the oldest preserved samples of the language. Many strange documents, *De Ægypteacis Diebus, Ad Praecavandam Lunam* (a sort of almanac), rules for reckoning the Easter cycles, etc., were sometimes bound up with the calendars at the heads of the mass books. From the eleventh to the fourteenth century the mass liturgy was being dangerously overgrown, as Dr. Baumstark phrased it, by the ivy of poetical additions. Proper sequences abounded and one or other or even all the sung parts of the High Mass, the *Credo* alone excepted, were farced with proses. It was not common that the Epistles were thus treated, still less so the Gospels, but instances of both were not unknown. The following *Gloria de Beata Virgine* (which one copied from a Klosterneuburg missal), was very popular and proved hard to stamp out:

Gloria in excelsis Deo . . . unigenite Iesu Christe.
SPIRITUS ET ALMAE ORPHANORUM PARACLITE.
Domine Deus, Agnus Dei . . . Filius Patris.
PRIMOGENITUS MARIE VIRGINIS MATRIS.
Qui tollis peccata . . . deprecationem nostram.
AD MARIE GLORIAM.
Qui sedes . . . solus sanctus.
MARIAM SANCTIFICANS.
Tu solus Dominus.
MARIAM GUBERNANS.
Tu solus Altissimus.
MARIAM CORONANS.
Cum Sancto Spiritu in gloria Dei Patris. Amen.

From Salzburg let this sample of an *Agnus Dei* trope be cited:

Agnus Dei, qui tollis peccata mundi,
QUI PIUS AC MITIS ES, CLEMENS ATQUE SVAVIS, miserere nobis.
Agnus Dei, . . .
ANGELICUS PANIS, SANCTORUM VITA PERENNIS, miserere nobis.
Agnus Dei, . . .
CULPAS INDULGE, VIRTUTUM MUNERA PRAEBE, dona nobis pacem.

In Fr. Martindale's *Mind of the Missal* the sentiment is expressed, with regard to the five sequences which have survived: "We may be grateful indeed for having these, and perhaps for having no others." One need not be a purist for severe "Romanism" to reëcho that sentiment when face to face with a fourteenth century mass.

In our age of boasted universal education we are confronted from time to time with some compelling fact illustrative of how superstitions and legends live on in fearful force. One thinks of a murder committed not long since in the United States because the party killed was believed capable of "casting a spell," "putting the evil eye," on the neighbors. That superstitions of the grossest kind were sometimes linked with the holiest rites of religion is known to historians. The late Adolph Franz collected a number of typical pertinent instances.[2] In passing one may mention that persons were known to have the Mass of the Holy Trinity said as a charm intended to injure an enemy, or the much more widespread abuse of having a Mass of Requiem said for a living person as an aid in hastening that one's demise. The writer does not recall any such baleful practices testified to by the texts of the mass books themselves. The thirty so-called Gregorian Masses of our missal, however, were the model for many such series in medieval missals, and the provisions governing them—especially as touching the matter of the offerings to be made—do not make pleasant reading.

Harmless and naive, on the contrary, are the bits of legend, and references to legend, found in some of the books. Archbishop Hincmar of Rheims was the first to record, about 850, how at the baptism of king Clovis the thronging people prevented the approach of the deacon with the holy oil for the anointing. In his need the good St. Remy had recourse to prayer, and there suddenly appeared a dove bringing oil from Heaven. Visitors to Lourdes will recall seeing in the gardens a statute of St. Remy receiving the oil from the dove. This little story went through a prodigious development in the French ceremonial of kingly anointing. If all the references to the oil brought from Heaven were expunged from the Coronation Book of Charles V. (crowned 1364)—the book is now preserved as MS. Tiberius B. VIII in the British Museum—that document would be substantially shortened.

In the General Rubrics (v, 2) of our present missals there still echoes faintly an old, old legend. "*Feria secunda,*" one reads, "*cuiusque hebdomadae, in qua Officium fit de feria, Missa principalis dici potest pro Defunctis.*" A belief was once current that the Holy Souls enjoyed a cessation of Purgatorial torments on the Lord's Day, and until the workers resumed their tasks of a Monday morning. To assuage the torments, then, of a doubly severe "blue" Monday it was customary to have the Mass offered for the dead on that day, and to sprinkle the graves in the churchyard with holy water.

---

[2] A. Franz, *Die Messe im Deutschen Mittelalter,* Freiburg i. B., 1902.

One chapter of medieval liturgy that deserves an exhaustive survey is that dealing with the Germanic ordeals, the judgments of God. That these public appeals for direct intervention of God to detect and punish the guilty, and to protect the innocent, should have been vested with all the solemnity the local church could give them, went without saying. Just as there early appeared masses *Pro Fure,* or *Super Eum qui Furtum fecit,* and the like, so there soon sprang up long and complicated (and to us sufficiently fearful) rituals as preliminaries of the ordeals of hot water, cold water, glowing iron, etc. From a MS. written at Canterbury one takes this little lesson in history with regard to the ordeal of cold water.

> *De Iuditio Aque.*
>
> Romani propter thesaurum sancti petri et inuidiam simul . tulerunt leoni pape, oculos et linguam olim. At ille euasit uix e manibus eorum. et venit ad imperatorem karolum et eum adiuuaret de suis inimicis. Tunc imperator reduxit eum romam . et restituit eum in locum . et thesaurum supradictum non potuit inuenire nisi per illud iuditium. . .

This is a reference to the events of the year 799, when Leo III was attacked by two of his court officials, and a band of ruffians. Repeated attempts were made to slit his eyes and cut out his tongue, but in vain. Leo escaped, fled to (King) Charles at Paderborn, and that chain of incidents began which culminated in Charles's imperial coronation the following year. But what the Pontifical says about a stolen treasury and its recovery only by the use of the cold water ordeal is not found in the contemporary accounts. One remembers copying from a Verdum codex the long ritual prescriptions for this ordeal. In part it is as follows:

> Cum autem ad communionem uenerint . antequam communicent interroget eos sacerdos cum adiuratione ita dicens.
>
> Adiuro uos homines per patrem et filium et spiritum sanctum . et per uestram christianitatem quam suscepistis . et per unigenitum dei filium . et per sanctam trinitatem . et per sanctum euangelium . et per istas reliquias que, in ista ecclesia sunt . et per sacrum corpus et sanguinem domini nostri ihesu christi . ut non presumatis ullo modo

> communicare neque accedere ad altare . et uos hec fecistis . aut consensistis aut scistis quis hoc egerit.
>
> Si autem omnes tacuerint et nullus confessus fuerit . accedat sacerdos ad altare et communicet . Postea uero communicet illos quos uult in aquam mittere. . . .

It is not uncommon for old Pontificals to contain a long and impressive form for blessing and consecrating with holy oil the iron to be used at an ordeal. This was called *Benedictio ferri iuditialis,* or *Ordinatio ad ferrum,* or *Benedictio qualiter episcopus debet ferrum benedicere.* The metal was placed on a table near the altar, Mass was celebrated, and the bishop blessed the iron at great length. Later the iron was blessed while being heated, and once more just prior to the ordeal.

Of the several ordeals, that of the bread and cheese was perhaps the most welcome to accused innocence—or guilt. The introductory rubric read:

> Exorcismus et benedictionem panis et casei ad securitatem iudicii faciendam et ad inueniendum furtum isto modo debes facere. Panis hordeaceus esse debet siccus et caseus caprinus aridus . et antequam dividantur scribe Pater noster in turoque et postea sic debes benedicere. Primum ille res que, furate, sunt ibidem in uno breuiculo scripte esse debent . et illorum nomina similiter qui de furto insimulantur . et illis audientibus super unam mensulam ante sanctum altare panem et caseum ita exorcizare et benedicere debes.

Various blessings and exorcisms of the bread and cheese, aspersion with holy water, etc. Then the accused was invited to prove his innocence by partaking of the food stuffs. If he choked in the proces he was thus shown to be guilty: "*deposco . . . ut qui furtum istud commisit . . . gula eius uel lingua seu fauces sue sic fiant constricte et obligate . . . ut panem uel caseum istum non praeualeat manducare . . . sed inflatis buccis cum spuma et gemitu et lacrimis et dolore fauces tue sicce efficiantur . . .*"

If these ordeals show a grimmer aspect of medieval life, it is nevertheless a phase of life that was seldom allowed to have the upper hand. Life — and religion — might be ever so serious, but they must never be sombre. Your man in the Middle Ages, if I read the signs aright, could smile and laugh much readier than many a "medievalist" of today.

The light-spiritedness, playfulness, the humor and fun-loving whimsicality of even sedate abbots and bishops are reflected in more ways than one in the old service books. Thus some of the rubrics are real lapidarian polemics: " At this point this is done so and so," to translate one roughly, " but if one were to follow some people I know, it would be done thus and thus." Still more does this spirit disclose itself in the incidental decorations of the codices. One does not refer here primarily to early codices, of which the Sacramentary of Gellone (MS. Paris B.N. lat. 12048) is the best example, because the animals and birds and fishes that go up and down its margins in all imaginable positions, contortions and combinations, are all in some way or other a part of the text. The fishes biting one another's tails, the eagle carrying off the lamb, the lion in the snare, the warrior on his charger, and a hundred others, actually make up the capital letters, and also serve to illustrate the meaning of the text. But reference is made to later manuscripts, in which the pages may be historiated with illumination that is wholly incidental, illumination entirely independent of the text, even so incongruous with the text that one might think the two quite incompatible in theory. The most striking instance of this style, I have seen in collotype facsimile only.[3] The text contains large and small illustrations on almost every page of the ceremonial action involved, and in addition the long and graceful branches of the foliage in the margins are filled with humorous grotesques in which tiny animals playfully mimic and caricature the lord of creation. More than one hundred such little scenes are to be met with in this one codex, and how a child would delight to have them in a nursery book! The games of the fourteenth century, the tournament, the modes of hawking and snaring birds, subjects of world-old fables of the fox and crown, of the fox and the wolf, and the like are portrayed by these animals, by the lowly snail, the mocking ape, the long-legged stork, etc. Br'er Rabbit was the real hero of this artist's pen and has a series of forty-eight pictures for himself. Therein such topics as a hare armed with a sling and staff attacking an armed and mounted knight, two hares leading off to their strong tower a captured and terror-stricken man, whose hair stands literally on end, four hares with all the implements of medieval siege warfare storming a tower, which is being defended by three knights, or lastly how two hares having captured a man, the one beats him about the head with a club while the other is engaged in skinning him. All this decorating the pages the bishop had to read from while dedicating, let us say, a new church. On seeing the pictures one feels how just was Mr. Dewick's reflexion: "One cannot help feeling that the bishop who had this book before him must have been more than human if his eye did not wander from the matter of the text to seek refreshment in these charming pictures of the animal world turned topsy-turvy" (p. xvi).

---

[3] The Metz Pontifical, Publications of the Roxburghe Club, edited for the members by E. S. Dewick from a manuscript in the possession of Sir Thomas Brooke (London, 1902).

There is one section of our modern missal that has never developed beyond the stage of the old sacramentaries, that called *Orationes Diversae.* The sets of prayers now called *Orationes Diversae* are old votive masses that had so fallen out of use that their full forms were never gathered into the priest's book from the lectionary or the gradual. This statement, as it stands, is perhaps too sweeping, but with allowances duly made it still represents the true state of the case. Strangely enough, a neighboring section of the missal, containing various other votive masses, was the first part of the usual sacramentary to take on the full forms of the modern missal. That is another way of saying that certain votive masses were so popular that the need of having all their parts in one book was more pressing than in the case of the sanctoral or ferial masses. That in itself is an indication (others are afforded in abundance) that the votive masses as such loomed very large in the popular mind in those long-faded ages. The sanctoral and ferial masses were often neglected for the more popular votive formularies, which could be adapted to the widest possible range of private intentions. One recalls reading in the ritual section of the constitution of a certain religious order how a Mass of Requiem was to be offered in the convents even on Holy Thursday. Some missals did not contain any but votive masses. One hears priests criticize sometimes the Preface of the Holy Trinity as being a product of High

Scholasticism, wherein thoughts are expressed with hairbreadth precision to the loss of that spontaneity of the "older" prefaces. Yet one says or sings that Preface of the Holy Trinity Sunday after Sunday because priests for centuries before the Scholastic Movement began used it every Sunday as part of a votive mass. It is in the votive masses of the missals that the religious soul of the Middle Ages is in a wonderful way enshrined. In their beginnings, as one hopes to show on another occasion, these numberless votive masses are reflexions of the racial characteristics of the various peoples of Western Christendom. In their almost limitless development they are a thousandfold proof that to these ages of faith it " is the mass that matters ".

One loses oneself in the maze of intentions for which votive masses were celebrated. Here let one merely touch the subject by cataloguing a few examples as further records of passing conditions or additional indices of a spiritual bent that seems quite foreign to the man of to-day. The early masses against the Normans were followed in Central Europe by those *Contra Hussitas* and *Contra Turcas*. The Munich codex lat. 12262, as Franz made known,[4] has a mass under the title *" Missa ad postulandum divinum suffragium contra inminentem rabiem perfidarum Turcarum "*, with this touching little prose:

Prosa. Christi sponsa et decora,
funde preces et exora,
sancta dei ecclesia.

Salvatorem deprecare,
ut te uelit liberare
a Turcarum rabie.

Congregati sunt potentes
terras meas inuadentes
in furore et gladio.

These masses *Contra Turcas* take on a special coloring in the manuscript missals of Klosterneuburg near Vienna. One finds them written on fly-leaves and on the margins. From where one sits in the Klosterneuburg library one looks out over the wide and shining Danube, to what was a Turkish outpost. The stone walls that protect one here stood siege more than once and many a crumbling breastwork erected against the Saracen still protects the monastery church and library.

---

[4] Op. cit., p. 210.

In the Würzburg University Library there is a little codex (MS. Mp. th. fol. 62) that remains one of the precious relics of the evangelization of Central Europe by the Anglo-Saxon missionaries. It is a *comes,* a list indicating by beginning and end the Epistle and Gospel pericopes for the entire year. It represents the liturgy of the city of Rome of the first half of the seventh century. This *comes,* like the Leonine Sacramentary, assigns a great many alternative forms for the selfsame occasion. Thus one finds here eleven sets of readings for the mass At the Coming of the Judges, *In Aduentu Iudicum.* These lessons recall a mass formula in the Gelasian Sacramentary *Contra iudices male agentes.* Well, on opening some monastic service books written north of the Alps in the ninth, tenth and eleventh centuries one may find a mass Against Bad Bishops, *Contra episcopos male agentes, Contra malos episcopos,* once indeed, *Contra episcopos rapaces.* This last gives the key to the concept of these masses. Church history abounds in the records of disputes between bishops and monasteries in the wide questions of immunity, freedom of choice in the election of the abbot, exemption, etc. When in the grasp of a strong bishop, the monks saw no impropriety in saying masses Against Bad Bishops. At St. Gall these disputes were especially long and distressing, and St. Gall was one of the first places we know of to use this mass. But peace and charity with some good will will eventually prevail. In a St. Gall codex (MS. 338) of the early tenth century is a mass For Myself and My Enemies. St. Gall MS. 339, of a date somewhat later in the same century, has this mass with the title For My Enemies and Myself! The change in position alone indicates a proffered olive branch.

Amongst the masses Against Sickness, that against the pest took many forms, a mute commentary on the severity of that scourge. Masses were said in honor of St. Benedict, St. Liborius and others Against Kidney Stones, in honor of Job Against the Gallic Illness. Masses in honor of the Three Wise Men For Travelers and in honor of St. Joseph Against the

Evil Talk of Wicked Men are typical of another category of votive masses. Among the manifold masses for the departed, probably the most curious is *Pro Defuncto de cuius anima desperatur,* with the intention that if the soul were really in Hell, at least a lessening of the torments be the fruit of the prayers: *" ut si forsitan ob gravitatem criminum non meretur surgere ad gloriam, per haec sacra oblationis libamina vel tolerabilia fiant ipsa tormenta."* Masses grew up in honor of various groups of saints. Let one mention those In Honor of the Patriarchs, of the Twenty-Four Ancients (of the Apocalypse), of the Four Evangelists, of the Four Chief Virgins, and the like. The mass of the Helper Saints, usually fourteen in number, was very common. In its usual form the names of the favored fourteen were repeated in Collect, Secret and Post-Communion, George, Blaise, Erasmus, Pantaleon, Guy, Christopher, Denis, Cyriacus, Acacius, Eustacius, Giles, Margaret, Barbara and Catharine. The pilgrimage church *Vierzehnheiligen* remains to-day one of the proudest boasts of the Archdiocese of Bamberg.

Tempora mutantur. Perhaps the foregoing paragraphs will serve as another illustration of the fact that piety and religious feeling, even when grounded on the same unchanging faith, are none the less powerfully influenced by the age in which one lives.

GERALD ELLARD, S.J.

St. Louis, Missouri.

THE PASTOR'S INTEREST IN LITERATURE.

THE Pope's calling the Bishops of the Church to a crusade against the printing and reading of immoral books, especially those cloaking their lascivity under false religious mysticism, and the fact that the first work of the Vatican City Press was an Index of Prohibited Books, emphasize a parallel. Just as the Patroness of the arts, science, and letters, as Mother, safeguards the faithful against the iniquity and sinister influence of poisonous reading, so the pastor, as father of his flock, is equally solicitous lest his charges be infected similarly through imbibing error and immorality.

Approaching our problem positively, most of us would see in literature an interpretation of life through the medium of words, as differentiated from communication through paint, marble, metal, wood, sound, or rhythm. Close acquaintance with literature forces upon us a realization of the genius involved in studying and satisfying the hearts of our fellow men. Further, from reading we gain insight into understanding men and their motives so that we may learn from them or help them or be warned against them. To be initiated to the treasury of human wisdom bequeathed us through the ages, we need but survey, for instance, the books of proverbs left by every people, by every civilization.

What could be more appropriate as illustration of this fact than endless quotation from the Biblical Proverbs? There we have not only the numerous sonnets addressing "My son", but also the wealth of instruction and food for thought in the five books of Wisdom between the Old and the New Testament, with their devout meditations on life.

> "The fear of the Lord is the beginning of knowledge;
> But the foolish despise wisdom and instruction."

Through its moral mission in interpreting life itself, in straining away all that is not salient and presenting as result ideal values, literature extends the narrow circle of experience, which is, in most lives, confined by the limitations of temperament and circumstances. By nourishing our appreciation of the best that has been said and done, by deepening our sense of duty, and by strengthening our attitudes against the subtleties of wrong, literature enlarges our experience beyond its boundaries at maturity and continues to enlarge them vicariously. The supreme value of the classics lies in their sharing with us, as we grow, the vistas of living revealed to the masters.

Shakespeare's insight into the life and motives of a man in whom great ambition overleaps itself makes *Macbeth* a constant source of profitable study. We see, among our friends perhaps, a man of great emotions without the curb of will. *Hamlet,* thereafter, takes on new meaning for us. Because our experience has put us in contact with imperiousness (temper) overthrowing conscience, *Lear* moves us deeply.

In our community the noblest among our Romans may become obsessed with the feeling that our local Caesar is a foe to the republic. Such a condition will help us understand why Brutus, in whom the elements were mixed with amazing evenness and balance, overshadows *Julius Caesar.* The active mind, whose feelings instantly convert themselves into action, whose jealousy (suspicion) dominates a sensitive intellect, strengthens the appeal of Shakespeare's greatest tragedy for us.

Again we may be impressed with the discovery that beauty lies along the road to simple things. While that will prevent an appreciation of the organist who closes the Mass with a fanfare, it will permit our gaining joy from the simplicity of close in the *Iliad,* or *Paradise Lost,* or *The Idylls of the King,* as much as from that of a Beethoven symphony.

From a refined literary interest the pastor may gain deep insight into actual life, into the psychology of sin and virtue, the relative values of attachment and detachment. Many of us recall our awe in the presence of a spiritual director who knows us better than we know ourselves and would be surprised to learn that he had derived his keen knowledge of the working of individual minds from reading journals, memoirs, diaries, letters, biographies, and autobiographies, which is, as it were, listening in on criminal trials or hearing sinners' stories by proxy. To have knowledge of God, immortality, and dogma, to think with the Church in matters of faith and morals, enables one not only to understand human weakness but to enrich and spiritualize experience and to encourage and inspire that regeneration which only Christ can effect in the soul.

The general interpretation of literature seems to single out such instances as Jane Austen's depiction, in *Sense and Sensibility,* of the lamentable deterioration of good intentions and good motives when not promptly obeyed. A brother of two girls had promised his dying mother to be generous to them out of his inheritance of her property. He planned giving them fifteen hundred pounds each; but later decided on a thousand. Later five hundred seemed enough, and finally he did nothing but wish them well. Such evaporation or tearing up of good resolution is an all too common experience in everyday life.

We may well study also the deterioration of conscience in the able and handsome but unprincipled and treacherous husband of Romola. Originally Tito Melema was not false; but by nature he was pleasure-loving, and he dodged every unpleasant obstacle in the straight path of life. He spent his time evading personal collisions and sacrifices.

Dorothea Brooke, in *Middlemarch,* got her best thoughts when "leeching and poulticing". Her passionate desire to serve others, her natural expression in work, was hindered by her mistaken marriage to Casaubon, the pedant, who got away with much he did not deserve. Her second marriage banishes all ideas of ideal philanthropy and sinks her rare gifts into happy obscurity.

In the same novel we meet Bulstrode, the pharisee whose "celestial intimacy had nothing to do with his actions," trying to overcome earlier iniquity by philanthropy and getting finally an exquisite punishment.

When Old Tulliver, in *Mill on the Floss,* loses his money and his son Tom records in the Bible the fact that his father will work for others to meet his obligations, we have Bob pulling out his grimy handkerchief and offering five "suvrings" to help Tom. The finding of such qualities in the most commonplace people, as so often in Dickens, puts uncharitable judgments to shame and gives the finest of general lessons in charity.

The pastor is not expected to preach literature in this way, and no one would want him to cite heretics when preaching; but, as St. Basil the Great contended, the truth is ours and we should use it wherever we find it. The chief contribution to preaching to be derived from such reading lies in the insight gained into life by such thoughtful reading.

In Dickens's *Hard Times,* Gradgrind recalls Casaubon. Here we have a protest against the tyranny of utilitarianism and political economy divorced from human kindness. The unfortunate children raised on facts were ruined morally by omission of imagination and love. Out of *Oliver Twist* comes the desire to reform abuses in almshouses; the moral motive of *Martin Chuzzlewit* consists in Martin's regeneration. Everyone has felt the distaste of the villainous Uriah Heep's sanctimoniousness; and despite the throng of humorous and pathetic episodes of little Paul Dombey's life and death as an invalid, one sees in *Dombey and Son* the purpose to anatomize Pride and exhibit its strength and weaknesses.

A proud lady's expiation of a sin committed in youth makes one of the principal threads in *Bleak House;* while Sairey Gamp, in *Martin Chuzzlewit,* seems very human when inventing Mrs. Harris as one for whom she has great respect, whom she quotes constantly in order to lend greater weight to her own opinion.

Thackeray's broad social canvas, *Vanity Fair,* depicts mankind in all its faults and meannesses. Becky Sharp, agreeable, selfish, cool, and entirely unmoral, is as real as hypocrisy, cunning, and cleverness can make her. Of all managing women, she is the most impudent, the quintessence of talent, tact, and worldliness scheming for worldly success. As in actual life, too, all her graceful executive ability cannot protect her against untoward contingencies.

Meredith's psychological comedy, *The Egoist,* strips mercilessly the small soul of an indulged darling of fortune. Although, to the world without, this hero is a pattern of conventional virtue, within he is enslaved by selfishness. This exposure of the secret egoism dominating so many men is almost tragic.

In *He Knew He Was Right,* prolific Trollope pictures the gradual estrangement between a married couple, growing from an insignificant difference to strife and agony. Often in the homeliest of lives a pastor comes upon the obstinate, stupid, suspicious man of the house, prone to take offence.

We recall with pleasure Marion Crawford's charming Saracinesca series—*Saracinesca, Sant' Ilario, Don Orsino,* and *Corleone*—the passion and jealousy in the first two, the corrupting of public life and the hidden force of building speculation which agitates *Don Orsino,* and the family feuds and reconciliations that enliven the four. In *Katherine Lauderdale* and its sequel *The Ralstons,* we have another family chronicle—American this time, in which we find social portraits reminiscent of Henry James and a depiction of clandestine marriage and its consequences.

Lack of space forbids our continuing illustrations. We have, however, tried to suggest how actual living as revealed in literature shows the conflicts between better and baser nature and the beautiful virtues in lowly people, in a way that preaching does not usually unveil.

Stevenson has remarked our appreciation of those books in which we see ourselves as chief characters or whose sense of reality is such that we substitute our friends for the literary figures we are reading about. That such vicarious living is an aid to self-knowledge goes without saying. Moreover, to help those who look to us for guidance to see the simplicity, the faith, the uncompromising decency, and the grasp of difference between right and wrong in a simple soul depicted in fiction, is to decrease the number of Catholics who give bad example. To examine at our leisure, and at a distance that rules out the feeling of being involved, each folly or bit of social wisdom as it passes, is to become cleverer in building solid characters in those for whom we are responsible.

So universally has reading become a common ability and so broadened has the margin of leisure grown in the ordinary life that, with the cheapness and accessibility of books, especially in public, private, and parish libraries, the problem of supervising the reading of those under our charge has become increasingly difficult and necessary. Here it is the pastor's duty to supplement Catholic education, in helping to form good taste and healthy interests in the young. Through his own reading he may learn to direct their reading and help them make adjustments to life about them, such as they must make if they are to save their souls while living as social beings.

In "Duties of the Church toward Knowledge" in his *Idea of a University,* Newman says: "Physical Science is dangerous because it necessarily ignores the idea of moral evil; but Literature is open to the more grievous imputation of knowing it too well." He does not enter into the matter of the artistic and the esthetic but summarizes his position in his famous statement: "From the nature of the case, if Literature is to be made a study of human nature, you cannot have a Christian literature. It is a contradiction in terms to attempt a sinless literature of sinful man."

In *The Misbehaviorists, The Impuritans,* and *The Unrealists,* Harvey Wickham pillories authors who spread teachings prohibited by moral and civil law, even though they are much in vogue. The cumulative effect of seeing in so many of the periodicals false ideas about life, pornography, and lubricity breaks down any natural decency and reserve a youth may have. On the other hand, since as a people we neglect training the imagination, especially while youth is trying to adjust himself to life, he may well learn from decent experiments in living created by competent artists, that persons of character can transcend tragic environment and mishap and that we can always find strength and consolation in God. Thus will he find plots separating facts from their causal connexion with reality, formulating life focussed into perspective, and permitting him to share comprehension of it and of its significance.

One method of reading imaginatively which richly repays effort consists in reading between the lines or filling in background from our own imaginative equipment. See how such a procedure illuminates passages from the New Testament, for instance, when reading: " I know that my Redeemer liveth," or " The Lord is my Shepherd; I shall not want," or " My Lord and my God," or " They have pierced My hands and feet; they have numbered all My bones."

Fiction of the right tone and of decent style may well be sought as recreation of the better sort. Because of the low standard of taste in our American life, many Catholics seek cheap entertainment and sensation in reading matter, stage, and screen; and pastors are, of course, seriously concerned about such taste. We hold no brief against the adventure and suspense of the clean mystery story; in fact, we know many readers turn to them as less harrowing than the morbid futility of the heroes and heroines whose stream of consciousness flows sluggishly, without solution, and like sewage continues to be offensive. A Cordelia, however, may serve as an ideal to a world lacking dutiful daughters. The enrichment of our cultural knowledge through the proper reading has been amplified attractively in Sterling A. Leonard's *Essential Principles of Teaching Reading and Literature.*

In " Reading Modern Fiction," [1] the writer presented phases of the moral mission of literature as contrasted with doctrine, in teaching the punishment of sin and the reward of virtue. Transgression of the laws of marriage, contempt of the justice that pursues the violator of conscience relentlessly, the ruling animal passion of "strong" men, and what not, lead to disaster. Taking a chance or trusting to luck, relying on emotional impulse, special pleading for creatures who defy the moral code, all juggling with Christian doctrine, bring catastrophe. In actual life, virtue is not always rewarded, nor is sin always punished; but that does not affect for us the formative influence of Christian principles or the world of grace. Virtue and vice do not result merely from temperament and environment. Man does not inherit his goodness or his badness, and he can do something about it. We have God, free will, supernatural life. We can look at life through the eyes of Faith.

---

[1] *Placidian,* January, 1931.

Real literature is the science of life; and the great classical novels can give us many a lesson in living. They can, at the same time, train us to guard against "Pollyanna" moralizing or an author's short circuits to our tear ducts or tugging at our heart strings. They act as antidotes to poisonous and trashy reading. They do not confuse right and wrong. They respect law, custom, and tradition. In them, characters reap as they sow; for every artist must be true to his characters and his situation.

If to these advantages we add Christian self-renunciation, the reward and punishment of eternal life suggested by our Catholic novelists, we see in literature its moral mission to build natural virtue, to support the doctrinal teachings of the Church. "Go and sin no more" rebukes sin and impresses repentant folly with the necessity for expiation, out of which emerge relief and satisfaction. Guilt will always demand from the Christian world sternness of attitude; therein lies a strong argument against evil literature, which counteracts all these edifying forces we have been considering.

Older priests ask whether we make no effort nowadays to instil in our students a feeling of appreciation for literature; and, if students have ever been trained to respond to its appeal, why such training does not last. Is the fault occupational rather than personal? Do priests find life too factual to-day? Are the demands made on their skill in adjusting the maintenance and growth of a sturdy inner life and the meeting of the fatiguing demands of their ministry so great that both suffer? Certainly it is not attributable to a lack of that ambition which grows out of humility. Numerous saintly priests have, in the past, read deeply. There can, of course, be a slothful indifference which gets a young man into a rut so comfortable that when empty its vacancy looks so inviting he rolls back into it.

Can the reading of literature elevate the tone of conversation? The complex interests of public life, with their fashions, gossiping, and amusements, disturb our current literature and bring up questions of social morality which have tended so to dominate our conversation that, like talking shop or business, real exchange of ideas of a high order no longer exists. In *The Shadow on the Earth,* Father Owen Dudley portrays a pessimist so ably that a reader is warned forever against the conversation of his type. Creative imagination in an author impresses us with the sad loss to our personal lives effected through conversation on a low level, through letting ourselves get into a rut, through a lack of interest in the souls of those about us. Sensitiveness to our loss bids us turn from such a story, for instance, as Peadar O'Donnell's *The Way It Was With Them,* to reëstimate our experiences in reaction to it. The new comprehension resulting brings to us daily, while the memory lasts, the meaningful reality of awaking, our strength restored, to new opportunities for sharing life, for appreciating chances to extract from our daily existence its true significance in and for God.

When we see how radical movements such as socialism and organized labor have used fiction to state their case, to win adherents, to fight their battles, we wonder why religion does not derive more from such a mouthpiece. Father Dudley's *Masterful Monk* and *Will Men be Like Gods?* represent a successful attempt in that direction. With nine-tenths of our reading public illiterate, in the sense that they know nothing of history's records, we shall always have radicals in religion as in all fields, who think they are presenting something new to the world. Like that of all self-made men, their first remedy is destructive violence or overwhelming coddling. We have watched a radio speaker tap the seething reservoir of what the unemployed are thinking, winning thereby many to religion's standard, much as, during the War, Harold Bell

Wright and other writers of his type expressed for inarticulate men in service what they could not say themselves. The popularity of such writers, if it rises from the invincible sentimentality of the human heart, is nothing to be envied. But their method of meeting a condition might well be studied for adaptation in bringing religion to the hearts of men.

We shall not attempt to say in how far a leading Catholic publisher was right in saying that there is no appreciation and practically no market for Catholic writing. Educated Catholics read what Protestants read and the so-called uneducated take the cheap Catholic periodicals that promise them quite a little for this world and everything for the next, if only they will subscribe and buy. Any publication that invites thought of any kind, he felt, is not needed in our Church. The Catechism, which is a tip-top book, is the layman's theology. The Church decides the worth of any new thought that comes up and tells us that we must acknowledge or ignore it. So why should a Catholic buy a book on evolution or spiritism or on anything else the merits or demerits of which are defined by the Church?

His advice is to write for the masses, taking Christian Reid for a model. Would not an alert interest on the part of the clergy in this serving the middle-class American attract talent to production? We raise the question, conscious of the splendid appeal made by Owen L. Lewis in *A Plea for a Catholic Professional Literature.*[2]

BURTON CONFREY.

Brookland, D. C.

CHURCH MUSIC IN THE DIFFERENT ERAS OF CHURCH HISTORY.

It is with St. Gregory that the practical history of sacred music properly commences. Nevertheless, the records of times anterior to his, though scanty, and in many particulars generally overlooked, possess great interest for those who desire some insight into the feelings and intentions of the best ages of Christianity in regard to sacred music, or who wish to trace the causes of the peculiar kind of song which had been established in the Church before St. Gregory put his hand to its arrangement and regulation.

---

[2] Herder, 1911.

Of the most primitive times all that can be said is that there was a music of the Church. This it is easy to prove; and we cannot understand how, in the face of most direct testimony, certain writers have asserted that the era whence we may reasonably date the introduction of music into the Church, is the period during which Leontius governed the church of Antioch; that is to say, between the years 347 and 356 A.D., when Flavianus and Diodorus, afterward bishops, the one of Antioch and the other of Tarsus, divided the choristers into two parts and made them sing the Psalms of David alternately. But they evidently confound the introduction of the particular mode of singing termed Antiphonal with the use of singing in other manners. There is certainly some doubt as to the date of the former; but with respect to the latter there is none. It is coëval with Christianity itself, as may be largely proved not only by the direct testimonies of Pliny the Younger, Justin the Martyr, Origen, Clement of Alexandria and others, but by the universal consent of later Fathers of the Church, who trace the use of music in the Church to an apostolical authority.

The music of pagan worship, in those countries where idolaltry was superseded by the faith of Christ, furnished, in the first instance, it is reasonable to suppose, the sounds that were applied to a better use. The earliest Christian temples were constructed of the fragments of those that had formerly served for the worship of demons; their ornaments were the spoils of the demolished fabric of paganism; and indeed, the first followers of the Cross seem to have had a peculiar gratification in thus restoring to the service of the true God the creations of art, whose powers had been vilely prostituted. They felt that they were antitypically fulfilling that which was foreshown by the conduct of the Israelite women, who spoiled the Egyptians of their ornaments of gold and silver, to make vessels and plates of gold and sockets of silver, for the furniture, the covering, and the stability of the tabernacle in the wilderness. As regards church architecture, the churches, even those erected or reconstructed by Constantine, though built of old materials, presented an aspect and expressed a sentiment, if not altogether, at least in germ, new and distinct from the character of not only heathen temples, but of basilicas (which some of the churches originally were). We shall show too that in music, something of an analogous selection or adaptation to the new purpose gradually took place. Through the leaven of Christianity, working as rapidly in the one art as in the other, it is evident that in the days of St. Gregory, the music of the Church had undergone a change, and assumed a character differing as much from the ancient Greek or Roman, as the ecclesiastical architecture did from the classical, in the next great church-building era under Charlemagne.

The Fathers of the fourth and fifth centuries rested, as we have said, the use of music on Divine authority. "Without doubt," says St. Augustine, "we are chiefly to do that which may be defended by the Scriptures; as, for instance, the singing of hymns and psalms, for which we have the authority, the example and the precepts of our Lord Himself, and the Apostles." St. James in his Epistle distinguishes between prayer and psalmody: "Is any one afflicted among you? Let him pray. Is any merry? Let him sing psalms." St. Paul in many places speaks "of making melody in your hearts," and "admonishing one another in hymns, spiritual songs and canticles." There are excerpts from apostolic writings, to which St. Augustine refers as preceptive of Church music; and they are generally believed to sanction, under the three heads of psalms, hymns and spiritual canticles, the singing, first of the Book of Psalms; secondly, of the inspired extempore hymns of saints recorded in the Old and New Testaments, such as Deborah, Anna, Zachariah, the Blessed Virgin, and the Apostles; and thirdly, of the compositions of devout churchmen, like those with which the Roman Breviary abounds.

The example of our Lord Himself, adduced by St. Augustine and other Fathers, is recorded in St. Matthew and St. Mark, where it is related that, after the institution of the Blessed Eucharist, Christ and the company of the Apostles sang a hymn, and went out into the Mount of Olives.

Can we wonder that men have been curious to discover, if it were possible, what that hymn was? "We are surprised not a little," writes Charlemagne to Alcuin, "that so sweet a hymn, whether it were sung by our Lord Himself, or by the disciples in His presence, should have been omitted by all the

Evangelists." Alcuin, however, would not allow that the omission had been made; and affirmed that St. John has given us the very words in the 17th chapter, commencing, "Father the hour is come, glorify thy Son, that thy Son may glorify thee;" and ending, "that the love wherewith thou hast loved me, may be in them, and I in them." "This," says Alcuin, "is that most sacred and exquisite hymn which, the banquet being ended, He sang in presence of His disciples with so great sweetness and admirable tenderness." There is, however, no certainty on the point; for, doubtless, the most distant claim of any known hymn to the honor of having been sung at the institution of the Blessed Sacrament, would have obtained for it insertion into every ancient liturgical office.

Now let us consider, for a little, what were the characteristics of the music of the primitive Church. When we say that it was distinguished by its simplicity, this will be readily conceded. But in what did its simplicity consist? We shall show that it consisted in the absence of chromatic modulations, and the exclusion of all instrumental accompaniment: important characteristics, if we desire to conform the practice of these days to the ancient model.

St. Augustine tells us in his Confessions that he had often heard it said of St. Athanasius, that he made his chanter of the Psalms sing them with so little inflection of the voice that it appeared more akin to reading than to singing. This practice St. Isidore attributes generally to the primitive Church. "The ancient Church," says he, "used so slight inflection of the voice that the ancient chant was pronounced rather than sung." It is certain, however, as we learn from other sources, that the practice of St. Athanasius was not universal. We gather this from the self-accusations of Augustine himself, whose musical susceptibilities were so affected by the florid compositions of his master and friend St. Ambrose, performed in the cathedral of Milan, that he was inclined to condemn all church music as a thing tending to the carnal, rather than the spiritual. He commended the example of the Alexandrian bishop as safe to follow.

Nor was fear of this tendency peculiar to St. Augustine. It is apparent in nearly every notice we possess of the use of music in the early Church; and we conceive that at a very early period it gave rise to a disposition to exclude from Christian worship any music that could be identified with the performances that then tickled the ears of the frequenters of the theatre, or of the worshipers of false gods. Those who, like ourselves, trace the corruption of ecclesiastical music in modern times to the influence of the opera, must, we are persuaded, receive it as a remarkable fact that nearly all we know of the music of the earlier ages of Christianity is derived from expressions signifying the abhorrence in which the Fathers held that of the theatre, and their fears lest it should find its admirers among the faithful. It is by the contrast which they draw between church music and that of the theatre, that we learn the identity of the kind of music they sanctioned with that which we have received from St. Gregory.

It would seem that the music of the theatres was considered by the Fathers to be the very antithesis of that of the Church. In all their strictures on the subject, reference is made to the one to show what the other ought to be. Sometimes they allude to its frittered and chromatic character; sometimes to the vociferous mode of its performance; sometimes to its moral influence; sometimes to the vanity and desire of praise of the performers; but always for the purpose of declaring the enmity which the Church must feel toward it.

Perhaps we may attribute also, to a certain extent, the exclusion of instrumental accompaniment from Christian worship in early times, to the same dread of the theatre that led to the banishment of its chromatic vocal trickeries.

There are many authorities, however, for believing that a less external cause gave rise to this rule, which, whatever the cause, was a rule undoubtedly adopted by the primitive Church. Clement of Alexandria distinctly condemns the use of musical instruments, even at the private feasts of Christians. It is true, he severally mentions all the instruments used in the Jewish worship, but assigns to them mystical signification. Eusebius leaves no doubt on the question when he says: "Formerly, when the people of the circumcision worshipped God by symbols and figures, it was not incongruous that the praises of God should have been sounded by psalteries and harps. . . . But we pour forth our praises from a living psaltery, and an animate harp, and by spiritual songs." St. Chrysostom says that the use of instruments was conceded to the Jews because of their infirmity; but with respect to Christians, he gives the same interpretation as Eusebius. St. Ambrose also expressly opposes the use of instruments to the singing of hymns in the Church.

We might extend our authorities on these points to a greater length; but enough, perhaps, has been said to show that in times anterior to St. Gregory there were feelings and principles operating in the Church that led to the tacit adoption of the kind of music which in his hands assumed a canonical and recognized form. In the writings of Clement of Alexandria on chromatic music we may perceive the existence, or at least the commencement of the sentiment that terminated in the established use of the diatonic scale, as that proper to the service of the Church, and led, in the earlier times, even to a sparing use of the two semitones of that scale: nor is there anyone acquainted with Gregorian music who can help being sensible that it possesses the sober, majestic, masculine, and, if we may use the term, abstemious character which is pointed at in several of the quotations we have made.

The quotations already cited have been sufficient to exhibit the rise of the style of music which afterward came to be considered the peculiar song of the Church, and on which St. Gregory had to work when he set himself to the business of arranging it systematically. We are informed by historians that it was about the end of the sixth century that the good Pontiff associated with himself certain men practised in the art of music, to assist him in the work; and that the method he adopted was threefold.

In the first place, following in the footsteps of Boëtius, whose writings on music seem to have suggested a simpler notation than that employed by the ancient Greek musicians, St. Gregory reduced the fifteen sounds or names of the ancient scale to seven, and substituted the first seven letters of the Roman alphabet for the mutilated, inverted, and doubled Greek letters formerly used. Having thus simplified the scale and its notation, his next step was to collect all the music which had been employed in church service; and of this, he chose the best, changing, curtailing and amplifying it as his own or the taste of his coadjutors suggested. Some have imagined that much of the music in his Antiphonarium was new, and introduced or composed by himself; but the title of compilation or patchwork, given by all ancient writers to his labor, and probably by the saint himself, does not seem to warrant this.

The third step in his pious course tended to the practical improvement of the church service; and for this he adopted various means, among the chief of which was the establishment of a singing school for the education of boys.

For the accommodation of these he erected two houses, one near the steps of the church of St. Peter, on the Vatican Hill, and the other at the patriarchal palace and church of St. John Lateran. In the prosperity of these establishments, particularly of the latter, the good Pontiff seems to have taken the liveliest interest; and his biographers present to us a charming picture of the old man, when so feeble and infirm as to be unable to rise from his couch, still continuing to superintend the instruction of his young choristers, singing with them, and holding in his hand, as John the Deacon tells us, a "flagellum quo pueris minabatur," which, with the couch on which he lay, and his own Antiphonarium, were still preserved in the Lateran palace when his biographer wrote.

This establishment, however, appears to have been more than a mere singing school. It was termed an Orphanotrophium, and was a sort of seminary in which children of noble, or at least of respectable birth who were intended for the Church received a careful education, and were trained to the due performance of the rites of the Church; on which account music formed an important part of their studies. The management of the institution was vested in a prelate who was termed "Dean of the Choristers." After continuing in force for a period of about 780 years, the school, with its office of dean, ceased to exist; or rather shortly after the return of the Papal See from Avignon, in 1377, the situation of dean merged into the new office, Maestro della Cappella del Papa, who, with his choir, formed, and indeed still form, a kind of college, though differing from an ancient Orphanotrophium.

To have been educated in the school of St. Gregory, and to have manifested at the same time talent and piety, seems to have been sure passport to the clerical office, and even to the highest dignities of the Church. The names of several Pontiffs are recorded, who there received their early education; and one Sergius II, about the year 845, rebuilt from the foundation, in a more splendid form, the house occupied by the Orphanotrophium. On the translation of the Papal See to Avignon, after the death of Benedict XI, in the year 1305, the singing school still continued to perform its accustomed functions; but the French popes having created a similar school in Avignon, the Roman establishment gradually fell into decay and was neglected; and on the return of the papal court to Rome, the two schools were united, and the modification above noticed took place about the commencement of the fifteenth century.

The first stage in the functions of the boys educated in the Orphanotrophium was to assist the regularly appointed singers in churches in the antiphonal chanting of the Psalms; and at this point they were termed Psalmistae. After this they were made subdeacons, and entered the papal choir, following the Pope to the various stations where service was performed, and chanting litanies and psalms in the processions in which he assisted. If, after this step, they were advanced to the diaconate, they ceased to be regarded as choristers, and were forbidden, by a canon of the Council of Rome, held in 595, to exercise the office of singer.

The part of the church allotted to the choir was in the nave, immediately in front of the inclosed space termed the sanctuary, in which the altar was situated. We mention this, not as a matter of which we imagine any one to be ignorant, since the arrangement may be seen in most of our cathedral churches (not in America but in Europe), but because it appears now to be entirely forgotten that the same arrangement ought to be adopted in every Catholic church in the world. Considering the small scale of many parish churches, and the necessity of providing for a large number of worshipers, it would be absurd to expect that that portion of the width of the nave should be converted into a choir, after the manner of European cathedrals: but this is by no means necessary. The smaller the church, the more limited in number the choir need be, and consequently the smaller the space occupied. All we contend for is that, according to the practice of the early Church, there was a space inclosed in the centre of the nave and in front of the altar which was termed the choir, and which was occupied by the singers. This was the case whatever the size of the church might be. If the church was cathedral or collegiate, the choir occupied the whole width of the nave, and together with the altar and sanctuary formed the chancel. If parochial, there was, strictly speaking, no chancel, but the choir was a space marked off in the middle of the nave, in front of the altar.

Toward the sixth century we find the choir assuming the appearance more nearly resembling the chancel of the Middle Ages. It was now distinguished from the nave by being raised some steps higher than the floor of the latter; thus forming a kind of platform across the whole width of the nave from which it was shut off by a low marble wall. This seems to have become the established order of church building during the Middle Ages. If the church had aisles, these either formed a passage around the chancel or they terminated in side chapels. If there were no aisles, the walls of the choir or chancel were not made so far apart as those of the nave.

Whatever the arrangement was, and however it varied, one thing is certain, that for at least fifteen centuries the choir was uniformly nearer the altar than the people; and we are sure that any one who gives the matter a moment's consideration must be convinced that this is consistent with the right principles of church order. If a choir is reckoned to be a set of mere laymen, hired to sing in the church on Sunday, just as they are hired to sing at a public dinner on Saturday, it matters not perhaps where they are placed: they may be perched up in an organ gallery or anywhere else; but if their office be a sacred one—if we hold with the ancient Church that singing the service is an essential part of the clerical functions, which for convenience sake alone is performed by deputy—if we look upon the choir not only as liturgical, but as the mouthpiece of the congregation, by which their praises are offered up, we shall perceive how inconsistent it is to deprive the choir of its appearance of participation in the sanctity of the priestly office, by removing it from the chancel, and placing it in some far corner of the church that cannot be used for any other purpose.

It may seem very superfluous to adduce arguments in favor of a practice of which no churchman will be disposed to question the propriety. And yet we fear there are very few (if indeed there are any) who, looking on cathedrals as models for parish churches, endeavor to imitate the pattern set them to the extent that their means will allow. Can any of our readers point out to us a modern parish church with a chancel,—that is, with a choir and a sanctuary? There are very few. We have plenty of churches in which there is singing after a sort; but we have scarcely any with ecclesiastical choirs. Does it occur to any one that this is a great defect, a corruption, a despoiling the service of its beauty and decorum? Do we make any efforts to correct this evil? Sunday after Sunday, year after year, passes, and the service of our parish churches remains the same lifeless, cold, spiritless routine. Instead of the busy, energetic and animated antiphonal chanting of the psalms by a choir at the altar, we have them sung by the organist alone in a slipshod fashion. Instead of pure liturgical music, we have figured music drawled out by a volunteer choir whose only aim in singing is to receive the plaudits of the congregation.

It is related that in pagan times many infidels, who in the end became converts, were in the first instance attracted by the music of the Christian temples; and we do not see why in these days the same argument should not be employed. The Church might become even more attractive in that respect to many who at present are kept aloof by her seeming formality. We hear daily of this and that plan for repairing the rents in the seamless garment of Christ, but if the ancient liturgy of the Church were carried out in its entirety, in all her services, and in as solemn a manner as possible, many more would be drawn to the Church than by our present system of abbreviated and formal ceremonies, that mean nothing and make no impression. The liturgical system, fully carried out, makes provision for all the doctrines, the practices, the opinions, the tastes, and sentiments, in search of which men have become sectarians. After investigating the different styles of church music, one soon feels how superior the Catholic hymnody and psalmody are to any of its counterfeits, the modern music of to-day that is trying to usurp its place.

What is needed in the Church of to-day is not fine singing, but earnest, heartfelt, and stirring participation in the choral and antiphonal parts of Catholic services. We want choirs which, with sonorous and united voices, and trained in true liturgical music, can sing the parts of our sublime ritual so that the hearts and minds of men will be lifted heavenward. We must get rid of these makeshift choirs of ill-taught men and women who with puny voices, accompanied and drowned by an unwieldy organ, distract the faithful and almost drive them from the church. The priest and the choir must be identified; they must appear to be—as in reality the construction of liturgical service supposes them to be—engaged in the same thing. But to accomplish this, they must occupy the same locality of the church, namely the chancel.

We are quite sure that we do not overrate the importance of restoring the ancient order and the use of the chancel, or the influence it would have in giving to parochial service the setting required by the liturgy. Our advocacy does not merely rest upon the authority of ancient practice, but is grounded on common sense. Since the versicles of the priest and the responses by the choir form parts of one whole, and since the parts of the Mass sung by the choir are complementary to the prayers of the priest at the altar, does it not seem ridiculous and preposterous to place the length of the church between the priest and the choir, yes, in many cases to place the choir almost out of sight?

The most ancient form of the chancel which we have described was obviously no more than a contrivance by which the choir, acting as the delegates of the whole body of worshipers, were brought up to the altar, and into immediate contact with the priest; thus being so placed that their constituents could best hear and assent to the recital that was made on their behalf. The next form, by which the chancel was raised a few steps above the nave, and which seems to have been the one universally adopted in after ages, was only an improvement on the former, intended to make the choir more conspicuous. But in either case the object attained was the same: the liturgical service was performed by a body of men having all the advantages of locality and position to give unity and strength of effect to their exertions. This, in truth, is the chief point to which I wish to direct the attention of my readers. We may have fine singing or more rude intonation; but without a choir surrounding the priest, we cannot give the kind of unity, vigor, life and earnestness to the service which it ought to have. For my own part, I would rather a thousand times have a choir of men of mediocre singing ability, with firm and united voices, standing before the altar, than a full chorus of practised singers after the modern taste placed in the organ gallery; because, do as we will, the latter will never unite with the part of the priest. It must necessarily give a disjointed effect, an effect fatal to liturgical service.

It is the want of this uniting of priest and choir that gives so many people the impression that Catholic service is cold and heartless; and this impression is quite right, for without this union, the service is incomplete, and not only incomplete, but misrepresented. Those who contend for the necessity and advantages of congregational singing are quite right; the principle is a Catholic one, that, in certain portions of liturgical service, the whole body of worshipers ought to take a part; it is a principle fully recognized in the framework of our Liturgy. But how is it to be carried out in practice? It seems to be almost forgotten. The true congregational singing of the Catholic Church is almost everywhere abandoned, and nothing is left but the substitute of the solitary voice of the priest at the one end of the church and a scandalous singing at the other end, aided by the whisperings of the worshipers who have courage enough to risk their devotions by attending such a hybrid performance. Now since congregational singing seems to be an almost impossible institution in a large parish with transient worshipers, and our parishes in our large cities are becoming more and more so each day, the only sensible substitute is that of a liturgical chancel choir, after the manner of the early ages of the Church. The singing of such a choir, vested, in the chancel, will raise the minds and the hearts of the worshipers to God, and will impress all with the beauty and sublimity of Catholic church services.

F. JOSEPH KELLY.

Detroit, Michigan.

Analecta

APOSTOLIC DELEGATION, UNITED STATES OF AMERICA.

LETTER TO OUR EPISCOPATE ON THE APPOINTMENT OF IRREMOVABLE AND MOVABLE PASTORS.

Your Excellency:

In the annual meeting of the Bishops of this country, which was held last November, His Eminence Cardinal O'Connell was authorized by the assembled Bishops to present a petition to the Holy See: namely, "that the special legislation of the Third Council of Baltimore with regard to the appointment of irremovable rectors give way to the legislation of the present Code of Canon Law" (Minutes of the Twelfth Annual Meeting of the American Hierarchy, November, 1930, at page 8).

This petition the Sacred Congregation has graciously granted by a Decree of 24 June, 1931, Prot. N. 1889/31, *De provisione paroeciarum in Foederatis Americae Septentrionalis Statibus.*

The Decree reads as follows:

"Concilium Plenarium BALTIMORENSE III, sub n. 36 circa paroeciarum inamovibilium provisionem statuit ut sacerdos his paroeciis praeficiendus: 1°) per decem saltem annos in dioecesi sacrum ministerium laudabiliter exercuerit; 2°) intra idem temporis spatium sese habilem probaverit ad paroeciam administrandam; 3°) concursum faciat iuxta normam a Constitutione *Cum Illud,* Benedicti XIV statutam.

"Cum autem haec forma provisionis, mutatis rerum adiunctis, minus congruere videatur, Archiepiscopi et Episcopi Statuum Foederatorum Americae Septentrionalis per E.mum Card. Archiepiscopum Bostonien., enixis precibus a S. Sede postularunt, ut supra relatis Concilii Plenarii Baltimorensis III praescriptis abrogatis, omnium paroeciarum provisio fiat ad normam Can. 459, § 3 C. J. C.

"Porro haec Sacra Congregatio Concilii, omnibus mature perpensis, de consulto Exc.mi Delegati Apostolici, approbante SS. D. N. PIO PP. XI, praesenti decreto memorata praescripta Concilii Plenarii Baltimorensis III, n. 36 abrogata declarat, simulque statuit, ut in posterum omnes in foederatis Americae Septentrionalis Statibus paroeciae sive amovibiles sive inamovibiles, ad normam Canonis 459 § 3 C. J. C. conferantur. Contrariis non obstantibus quibusvis.

"Datum Romae, ex aedibus eiusdem S. Congregationis Concilii, die 24 mensis junii, anno 1931.

"J. CARD. SERAFINI, *Praefectus.*
L. * S. "J. BRUNO, *Secretarius.*"

In compliance with the instruction of the Sacred Congregation, I am pleased to inform you of this, and remain, with sentiments of deep esteem and best wishes,

Sincerely yours in Christ,

✠ P. FUMASONI-BIONDI,
Archbishop of Doclea,
Apostolic Delegate.

No. 102-i
1811 Biltmore Street,
Washington, D. C.
August 1, 1931.

SACRA CONGREGATIO CONCILII.

DECRETUM DE HABITU ECCLESIASTICO A CLERICIS DEFERENDO.

Prudentissimo sane consilio ab Ecclesia provisum est, ut clerici, in sortem Domini vocati, per decentiam habitus extrinseci, intrinsecam morum honestatem ostendant et a laicis etiam habitu secernantur. Qui quidem habitus, quamquam, pro diversis temporibus et locis, non unam praetulerit formam et colorem, semper tamen proprium quid ac singulare clericali ordini congruum retinuit ac retinet, quo tamquam *habitus ecclesiasticus* seu *clericalis* et nominetur et habeatur.

Disciplina in hac re vigens continetur in canone 136 § 1 Codicis iuris canonici his verbis: "Omnes clerici decentem habitum ecclesiasticum, secundum legitimas locorum consuetudines et Ordinarii loci praescripta, deferant; tonsuram seu coronam clericalem, nisi recepti populorum mores aliter ferant, gestent, et capillorum simplicem cultum adhibeant".

Porro huic Sacrae Congregationi Concilii exploratum est non omnes clericos, in nonnullis praesertim regionibus, memorati canonis disciplinam servare. Sunt enim qui, propriam dignitatem et honorem clericalem parvi pendentes, contra legitimam consuetudinem et Ordinarii loci praescripta, vestes etiam publice, tum forma tum colore, prorsus laicales deferant, nec ipsam tonsuram clericalem gestent. Ex quo facile sequitur, ut populus christianus erga coetum clericalem debitum obsequium minuat et clerici ipsi sese periculo exponant non solum agendi ea quae a statu clericali sunt aliena et indecora; sed etiam, quod Deus avertat, e suo statu omnino deficiendi. Nec desunt sacerdotes, qui habitu, quem supra diximus, utuntur etiam in ecclesia in sacris peragendis, in sede confessionali, in Missa celebranda, in Ssma Eucharistia distribuenda.

Iamvero ad omnes abusus in hac re removendos et ad disciplinam ecclesiasticam firmandam atque urgendam, haec Sacra Congregatio Concilii praesenti decreto mandat, ut omnes clerici, praeter clericalem tonsuram, decentem habitum ecclesiasticum publice semper, non excepto tempore aestivarum vacationum, deferant, habitum scilicet, quem legitima consuetudo et Ordinarii loci praescriptum in propria regione ordini clericali congruentem agnoverint.

Insuper eadem Sacra Congregatio sacerdotes graviter monet ut religiosissime servent etiam praescriptum canonis 811 § 1: "Sacerdos, Missam celebraturus, deferat vestem convenientem quae ad talos pertingat": qua quidem veste curandum est ut sacerdotes utantur etiam in Sacramentis publice ministrandis. Parochi et rectores ecclesiarum in sua quisque ecclesia ad celebrandum Missae sacrificium sacerdotes ne admittant nisi sint, iuxta praescriptum canonis 804 § 2, ecclesiastica veste induti, veste nempe de qua in canone 811 § 1.

Ut vero praesens decretum ab omnibus, ad quos spectat, adamussim servetur, eadem Sacra Congregatio peculiarem

Ordinariorum locorum diligentiam atque vigilantiam excitat, qui, si casus ferat, in renitentes animadvertant ad normam canonum 136 § 3, 188 n. 7, 2379 Codicis iuris canonici.

Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die 28 Iulii anno 1931.

I. CARD. SERAFINI, *Praefectus*.

L. * S.

I. BRUNO, *Secretarius*.

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

RESPONSA AD PROPOSITA DUBIA.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I. — DE ULTIMIS SACRAMENTIS MINISTRANDIS.

D. An canon 514 § 1 ita intelligendus sit ut in religione clericali Superioribus ius et officium sit omnibus, de quibus in eodem canone, extra religiosam domum aegrotis Eucharisticum viaticum et Extremam Unctionem ministrandi.

R. *Affirmative,* si agatur de religiosis professis vel novitiis, firmo tamen praescripto canonis 848; secus negative.

II. — DE AETATE CONFIRMANDORUM.

D. An canon 788 ita intelligendus sit ut Sacramentum confirmationis in Ecclesia latina ante septimum circiter aetatis annum conferri non possit nisi in casibus, de quibus in eodem canone.

R. *Affirmative.*

III. — DE CAUSIS MATRIMONIALIBUS.

D. An vi canonis 1989 eadem causa matrimonialis, ab uno tribunali iudicata, ab alio tribunali eiusdem gradus iterum iudicari possit.

R. *Negative.*

IV. — DE DECLARATIONE NULLITATIS MATRIMONII.

D. I. Utrum *par certitudo,* de qua in canone 1990, haberi possit tantum ex certo et authentico documento, an etiam ex alio legitimo modo.

II. Utrum *citatio partium,* de qua in canone 1990, facienda sit ante declarationem nullitatis matrimonii.

R. Ad I. *Negative* ad primam partem, *affirmative* ad secundam.

Ad II. *Affirmatve.*

Ratum Romae, e Civitate Vaticana, die 16 mensis Iunii anno 1931.

P. CARD. GASPARRI, *Praeses.*

L. * S. I. BRUNO, *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Knights of the Order of St. Gregory the Great, civil class:

4 May, 1931: Ludwig D. Moorhead and Frederick W. Massman, of the Archdiocese of Chicago.

Knight Commander with the Plaque of the Order of St. Sylvester, Pope:

6 May: Francis J. Lewis, of the Archdiocese of Chicago.

Privy Chamberlains Supernumerary of His Holiness:

18 December, 1930. Monsignor Humbert Rocchi, of the Diocese of Scranton.

30 April, 1931: Monsignors Philip F. Mahoney, Bernard Springmeier and Stanislaus V. Bona, of the Archdiocese of Chicago.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman Documents for the month are:

LETTER OF THE APOSTOLIC DELEGATE to our Episcopate on the appointment of irremovable and movable pastors. (Comment on this Letter will be found on pages 388-391 of this number.)

SACRED CONGREGATION OF THE COUNCIL commands that, besides tonsure, all clerics are to wear in public at all times proper ecclesiastical dress, during the summer vacation included—that is, such dress as lawful custom and the prescriptions of the Ordinary in his own district consider proper for clerics.

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CANONS OF THE CODE decides four questions regarding (1) administration of the Last Sacraments; (2) age for Confirmation; (3) matrimonial cases, and (4) declaration of nullity of marriage.

ROMAN CURIA publishes officially some recent Pontifical appointments.

THE RECENT RESCRIPT ON APPOINTMENT OF IRREMOVABLE PASTORS.

Canon 6 n. 1 abolished all particular laws *opposed* to the canons of the Code. It did not, however, revoke those particular laws, whether previously passed by the Holy See or by a particular synod or by an Ordinary,[1] which are not contrary to the Code.

---

[1] Nicholas J. Neuberger, *Canon 6 or the Relation of the Codex Juris Canonici to Preceding Legislation* (Washington: Catholic University of America, 1927), p. 36; Gommarus Michiels, *Normae Generales Juris Canonici* (Lublin, Polonia: Universitas Catholica, 1929), I, 108.

Numbers 1 and 2 of section 36 of the Third Plenary Council of Baltimore are indeed *praeter ius,* as laid down in the Code, especially in canons 458-459, but they do not conflict with its provisions. Number 3 of that section is confirmed in canon 459 § 4. Hence that entire section retained its force even after the Code had become effective.

Now, however, the Sacred Congregation of the Council has at the instance of our Bishops abrogated section 36 of the Third Plenary Council of Baltimore and decreed that only canon 459 § 3 must be observed at the appointment of irremovable pastors.

Except for the general phrase, *mutatis rerum adiunctis,* neither the rescript of the Sacred Congregation of the Council nor the Apostolic Delegate's letter[2] gives any indication of the reasons which prompted our Bishops to request release from the prescriptions of section 36 of the Third Plenary Council. But some of these reasons may be surmised. Especially in smaller dioceses it may frequently be difficult to find a sufficient number of priests with a record of ten years' service in the diocese. It is likewise a well recognized fact that, while at the vacancy of some irremovable parishes there are many applicants for the concursus, in other cases a dearth of aspirants obtains. Moreover, whereas in the latter case the bishop can quite easily supply for the lack of applications by other means, e. g., by obliging a priest at least to administer the parish,[3] the concursus often gave rise to many difficulties and jealousies and even, despite the wise provisions of Benedict XIV,[4] to unpleasant litigation. These may have been some of the reasons why our Bishops besought the Holy See to abrogate the Council of Baltimore on this point.

By its recent rescript the Sacred Congregation of the Council has set aside the provisions of section 36 of the Third Plenary Council of Baltimore and ordained that henceforth in appointing irremovable pastors our Bishops should observe in their place canon 459 § 3. Therefore it is no longer necessary that the appointee should have served ten years in the diocese.

---

[2] Printed in our Analecta department of this issue (pp. 383-384).

[3] Cf. Can. 128.

[4] Cf. const. "*Cum illud*", 14 December, 1742—at the end of the Code, Document IV.

The Code does not require that a priest with the record of a longer service in the ministry or in the diocese be given preference. At most a degree of propriety would prompt a bishop to confer a parish on the priest who has faithfully served the diocese the longer, provided all other points are equal. Instead, the bishop is only required to choose the priest most fit (canon 459 § 1) by reason not only of his learning but also of all other qualifications the particular parish may call for (canon 459 § 2).

To establish the candidate's fitness for the parish, canon 459 § 3 lays down the rules which the bishop shall follow.

First, the diocesan archives, also the secret section, may contain various documents, judicial decisions, testimonial letters, denunciations, etc., concerning the candidate. All these the bishops should carefully examine to determine whether or not the candidate's character and abilities render him a competent guide for the parish. If it appears advisable, the bishop should make further investigations, even outside the diocese.

In the next place, the result of the annual examination made by the junior clergy, prescribed in canon 130 § 1, must be taken into consideration and preference shown those who excel in that examination. This preference is not absolute, however, as canon 130 § 2 explicitly provides. Other characteristics may enter into consideration and determine the appointment. Thus not only the moral character of the candidate but also his special qualifications for the particular parish may weigh heavily in the balance. Prudence for the difficult situations existing in the parish, knowledge of a foreign language spoken by a portion of the parishioners, financial ability needed for a parish in straits, and the like aptitudes, may decide in favor of one less successful in those examinations, provided he really possesses the minimum of the requisite knowledge.

Moreover, the candidate must be examined as to his knowledge of the theological sciences and the practical administration of the parish. This examination should not be confused with the so-called concursus, which is distinctively competitive. The examination prescribed in canon 459 § 3 n. 3 is not, but is merely intended to establish the possession of the requisite knowledge by the one candidate, regardless of whether others possess it in a higher degree or not. Neither does it extend—as does the concursus—to the candidate's other qualifications,[5] but only to his knowledge of theology and cognate matters. Those priests who have already successfully passed the general examination for the concursus, as provided for in section 59 of the Third Plenary Council of Baltimore, can—it would seem—be promoted to a parish without further special examination; they certainly could be excused from it by the bishop with the consent of the synodal examiners (cf. canon 459 § 3 n. 3).

Finally, in number 3 of section 36 the Third Plenary Council of Baltimore had prescribed the concursus, as outlined by Pope Benedict XIV in the above mentioned constitution "*Cum illud*". Paragraph 4 of canon 459 does not prescribe this concursus for the whole Church, but merely ordains that, where the concursus, in conformity with the Constitution of Benedict XIV, was in force at the time when the Code went into effect, that constitution must be observed until the Holy See ordains otherwise. Such a change is now made for the United States by the present rescript of the Sacred Congregation of the Council. In this country the concursus need no longer be held for the appointment of irremovable pastors.

It may strike our readers that, whereas the petition of our Bishops speaks only of the appointment of irremovable pastors, the rescript expressly states that canon 459 § 3 is to be observed in the appointment of removable as well as irremovable pastors. The Third Plenary Council of Baltimore is silent on the appointment of removable pastors and the Second Plenary Council, section 112, refers to the First Provincial Council of Baltimore, which latter, in its first and second decrees, clearly reserves to the Ordinary their appointment as of free collation. From their whole tenor those decrees are opposed to canon 459 § 3 n. 2 and 3; hence they were already abrogated in virtue of canon 6 n. 1, ever since Pentecost 1918. Perhaps, the Sacred Congregation has availed itself of this occasion to call attention to this fact that the appointment of removable pastors must be made in conformity with canon 459 § 3, the same as the appointment of irremovable pastors.

---

[5] Benedict XIV, const. "*Cum illud*", 14 December, 1742, § 16, n. III—at the end of the Code, Docum. IV.

THE DECREE OF THE HOLY OFFICE ON SEX EDUCATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your June issue you published without comment the Latin text of the decree of the Holy Office issued on 21 March, 1931, on the subject of sex education and eugenics. It has occurred to me that your readers might be interested in the interpretation of this decree published in the *Osservatore Romano* in its issue of 29 March, 1931.

Before quoting the decree of the Holy Office, the anonymous writer in the *Osservatore Romano* reminds the reader that the text of the decree makes explicit reference to the previous ruling on the subject given in the Papal Encyclical on Christian Education, 31 December, 1929. Hence if we would inform ourselves as to which kind of sex education is condemned we must turn to this encyclical of Pope Pius XI where we find the following clear-cut definition of the sex education which the Pope has in mind:

> Far too common is the error of those who with dangerous assurance and under an ugly term propagate a so-called sex education, falsely imagining they can forearm youths against the dangers of sensuality by means purely natural, such as *foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions,* in order to accustom them, so it is argued, and as it were to harden them against such dangers.
>
> Such persons grievously err in refusing to recognize the inborn weakness of human nature, and the law of which the Apostle speaks, fighting against the law of the mind;[1] and also in ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace.[2]

It is this kind of sex education that is condemned, first, in the Encyclical and again by the recent decree of the Holy Office. For this condemnation our American Catholics owe a debt of gratitude to the Pope. Probably in no other country have greater efforts been made to introduce such sex education into the schools, and in combating the insidious propaganda in favor of such instruction, our Catholics now have the unequivocal support of the Father of Christendom.[3]

---

[1] Rom. 7:23.

[2] The quotation is from the official English translation issued by the Vatican Polyglot Press, 1929; the italics are mine.

The decree of the Holy Office, while condemning such sex education, insists that the proper defence of purity consists in religious education with an avoidance as far as possible of all occasions of sin. However, the writer in the *Osservatore Romano* reminds us that the decree of the Holy Office in demanding the traditional Catholic practice of safeguarding purity does not exclude, but rather includes, whatever instruction may be found necessary to protect our young people. In support of this interpretation of the decree, the same writer quotes the explicit statement given on this head in the Encyclical of the Holy Father:

> In this extremely delicate matter, if, all things considered, some private instruction is found necessary and opportune, from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian education, and are adequately described by Cardinal Silvio Antoniano when he says:[4] "Such is our misery and inclination to sin, that often, in the very things considered to be remedies against sin, we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while discussing with his son a matter so delicate, should be well on his guard and not descend to details, not refer to the various ways in which this infernal hydra destroys with its poison so large a portion of the world; otherwise it may happen that, instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child. Speaking generally, during the period of childhood it suffices to employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice."

The Papal Encyclical and the decree of the Holy Office not only expose the fallacy of those who expect salvation from purely intellectual means, but at the same time describe clearly the positive method of fighting unchastity, which is the cultivation of the virtue of chastity. To drive out darkness, we must let in the light.

---

[3] For a detailed statement of the reasons why Catholics must oppose such sex education, see Kirsch, *Sex Education and Training in Chastity* (Benziger, New York); especially Chapter III, "Experimenting with Sex Instruction in the Schools", and Chapter IV, "Criticism of Sex Instruction in the Schools".

[4] *Dell' educazione cristiana dei figliuoli,* lib. II, c. 88.

The reason assigned by the Pope for condemning the naturalistic scheme of those who urged sex instruction as the panacea for sex evils is that they ignore the inborn weakness of human nature and contradict the evidence of well-known facts that it is weakness of will unsupported by divine grace, and not ignorance, that is chiefly responsible for immorality, particularly among the young. However, the Pope frankly admits that instruction may become necessary, but insists that such instruction, if found necessary and opportune, be given only by those who hold from God the commission to teach and who have the grace of state, i. e. priests, parents, and teachers. With regard to the precautions to be taken when giving such instructions, the Pope quotes from Cardinal Antoniano's book, "On the Christian Education of Youth", that while imparting the instruction there should be no discussion of physical details or of the ways and means of sin. Instead, there should be, especially during the early period in the child's life, insistence on the positive side of chastity, lest the child know more about the vice than about the virtue.

In order to bring out more fully the mind of the Pope on the subject, the writer in the *Osservatore Romano* goes on to quote the rest of the chapter from Cardinal Antoniano's book that was praised so highly in the Encyclical:

> Preachers, too, and confessors cannot be too careful in this matter. However, after the child has grown older and is therefore more mature in mind, and when his good education has properly forearmed him, there will be less danger in letting him know to some extent the nature of this enemy that makes so fierce an attack upon the young, and hence the father may then instruct the youth more fully about the subject of chastity, in order that the growing boy may come to love this beautiful virtue and be filled with horror and hatred for the sin of lust. And especially when the time of marriage approaches, the father will urge his son to keep the marriage vow. It is thus that the saintly Tobias acted when he spoke to his son: "Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime."[5] For this purpose it will be useful to avail oneself of all that I have said in my first book on the Sacrament of Matrimony."

---

[5] Tob. 4: 13.

The book referred to by Cardinal Antoniano is the first part of his "Christian Education of Youth". It contains much that might be called sex information, besides giving detailed instructions about the graces of the Sacrament of Matrimony, the proper choice of a helpmate, the purpose of marriage, the prayers to be said to obtain the blessing of offspring, and about the spiritual and bodily care of the children.

The writer in the *Osservatore Romano* does not ignore the difficulty presented by the fact that Catholic family life has been greatly weakened in these latter days, but contends that the solution does not consist in naturalistic sex education, but in employing consistently the tried and true natural and supernatural aids to chastity.

Readers of THE ECCLESIASTICAL REVIEW will recall that the decree of the Holy Office made reference to certain Catholic writers who ventured to defend the kind of sex education that had been condemned so vigorously in the Encyclical on the Christian Education of Youth. It may be stated in this connexion that theologians in Rome who happen to be well informed about the whole situation, have not hesitated to say that no censure was implied upon any publications of Catholic writers in America, since their writings were found to be in accord both with the Encyclical and the decree of the Holy Office.[6]

FELIX M. KIRSCH, O.M.Cap.

Assisi, Italy.

DOCTRINA QUAM OPTIME NOVIT SANCTA ECCLESIA.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the June issue of this REVIEW Dr. John A. Ryan submits a rejoinder to my communication of the previous issue on the interpretation of that part of the Encyclical *Casti Connubii* which runs as follows: "Optime etiam novit Sancta Ecclesia, non raro alterum ex coniugibus pati potius quam patrare peccatum, cum ob gravem omnino causam perversionem recti ordinis permittit, quam ipse non vult," etc.

---

[6] Kirsch, *Sex Education and Training in Chastity,* has on pp. 192-194 a list of the Catholic publications brought out in this country on the subject. The following works have been brought out since the publication of that list: Dietrich von Hildebrand, *In Defence of Purity* (Longmans, New York); James J. Walsh, *Sex Instruction* (Wagner, New York); the Rev. Lionel E. Pire, C.PP.S., *The Heart of a Young Man, or Talks on Personal Purity to Boys* (Pustet, New York); Geis-Bruehl, *Principles of Catholic Sex Morality* (Wagner, New York).

It was my contention that this statement of the Encyclical, in the concrete, referred exclusively to onanistic intercourse, and should not be applied to intercourse in which conception was artificially prevented by the use of mechanical or chemical devices. Firstly, because that was the doctrine commonly approved by Catholic moralists. Secondly, because the language of the Encyclical is in no way in conflict with this accepted teaching.

In his rejoinder Dr. Ryan concedes that, in view of the prevailing doctrine of the theologians, there is a presumption in favor of this restricted interpretation. Yet he maintains that the language of the Encyclical affords solidly probable grounds for asserting that for a truly serious reason a married person could, without committing sin, give "reluctant consent" to intercourse in which mechanical or chemical devices were being used, for example, the condom or the occlusive pessary or chemical suppositories.

In support of his contention Dr. Ryan argues as follows: "As far as words go, the Pope's declaration is general, not limited as are the statements of the moral theologians." "The phrase [i. e. *perversionem recti ordinis*] is broad enough to cover contraception by mechanical means as well as onanistic action." "The only positive fact running against the presumption [i. e. in favor of the stricter interpretation] is the language of the Encyclical itself."

Now, I contend that it is altogether incredible that in this passage the Holy Father has any intention of introducing the liberal doctrine proposed by Dr. Ryan. I further submit that the conditions explicitly required by the Papal pronouncement for the sinless permission of perverted marital intercourse could, in point of fact, be verified only in the onanistic practice.

I think I may assume as certain that when the Holy Father wrote the passage under discussion he did not mentally prescind from all that went before, or from the expressed purpose of his writing, or from the clear background of Catholic moral opinion. Let us take a look, then, at the context in which the disputed passage occurs.

The Holy Father, in one of the most solemn utterances of the Encyclical, is opposing the force of Catholic doctrine and authority to the plague of modern birth-control, abetted of late by the sad spectacle of Lambeth and the wavering non-Catholic creeds. He uses the following vigorous words:

> Cum igitur quidam, a christiana doctrina iam inde ab initio tradita neque umquam intermissa manifesto recedentes, aliam nuper de hoc agendi modo doctrinam sollemniter praedicandam censuerint, Ecclesia Catholica, cui ipse Deus morum integritatem honestatemque docendam et defendendam commisit, in media hac ruina posita, *ut nuptialis foederis castimoniam a turpi hac labe immunem servet*, in signum legationis suae divinae, altam per os Nostrum extollit vocem atque denuo promulgat: quemlibet matrimonii usum, in quo exercendo, actus, de industria hominum, naturali sua vitae procreandae vi destituatur, Dei et naturae legem infringere, et eos qui tale quid commiserint gravis noxae labe commaculari. (A. A. S., XXII, 1930, p. 560.)

I should like here to call attention merely to the words which I have placed in *italics* to the explicitly stated purpose in the Holy Father's mind " ut nuptialis foederis castimoniam a turpi hac labe [modern contraception] immunem servet ". Toward the attainment of that end all that he will write will be directed.

The Encyclical continues:

> Sacerdotes igitur, qui confessionibus audiendis dant operam, aliosque qui curam animarum habent, pro suprema Nostra auctoritate et omnium animarum salutis cura, admonemus, ne circa gravissimam hanc Dei legem fideles sibi commissos errare sinant, et multo magis, ut ipsi se ab huiusmodi falsis opinionibus immunes custodiant, neve in iis ullo modo conniveant. Si quis vero Confessarius aut animarum Pastor, quod Deus avertat, fideles sibi creditos aut in hos errores ipsemet induxerit, aut saltem sive approbando sive dolose tacendo in iis confirmarit, sciat se Supremo Iudici Deo de muneris proditione severam redditurum esse rationem, sibique dicta existimet Christi verba: " Caeci sunt, et duces caecorum: caecus autem, si caeco ducatum praestet, ambo in foveam cadunt " (A. A. S., ibid.).

These are vigorous words, and they indicate the uncompromising Papal attitude. There must be no self-deception on the part of confessors, no conniving at the errors of their penitents, " ne circa gravissimam hanc Dei legem fideles sibi commissos errare sinant ". Excuses are given, we are told, which are often worthless or exaggerated. The Church feels tender compassion for the mother whose life is in reality endangered by conception. There will be an eternal reward for her if she is willing, with heroic fortitude, to offer her life for the child she may conceive.

It is here, and with this context as an introduction, that the Pontiff, to guard against the excessive zeal of confessors, reminds them that in certain circumstances, *as is well known* (" optime novit Sancta Ecclesia "), a married person may without sin permit " perversionem recti ordinis . . . quam ipse non vult ". Dr. Ryan asserts that this language runs counter to the commonly received views of Catholic moralists; that it affords solid probability to the opinion that the Holy Father is here the *author and innovator of a doctrine commonly rejected by the theologians of the Church!* The contrary is evidently the case, since the Pope explicitly alludes to that doctrine " quam optime novit Ecclesia ".

Again, are we to believe that the Holy Father, whose purpose in writing this section is " ut nuptialis foederis castimoniam a turpi hac labe [contraception] immunem servet," could, *without the prelude of any theological controversy,* intend to become the author and innovator of views which, by interpreting more leniently the obligations of an innocent party to resist, would in effect make easier the perverted practices he so vigorously opposes? Such a contention is altogether unreasonable. And if it be asked why, then, the Holy Father did not state explicitly that the sinless permission of which he speaks refers exclusively to onanistic intercourse, I would reply that, in view of the common Catholic teaching and the clear responses of the S. Poenitentiaria, there was no need of more accurate definition. I would further say that the conditions actually required by the Papal pronouncement for sinless permission of the " perversion of right order " can be verified only in the case of onanistic practice, as I shall now attempt to show.

We are told by the Holy Father that sin is not committed by a married person (1) si non vult perversionem recti ordinis, (2) sed ob gravem omnino causam (3) illam permittit, (4) servatis officiis caritatis erga alterum. It is therefore pertinent to determine where precisely in conjugal relations a perversion of right order might occur, that we might inquire whether the party concerned actually wishes that disorder, or can be said to permit it unwillingly. The other two conditions required by the Pontiff offer no special difficulty here.

In onanistic intercourse, *materially considered,* the act is begun in the natural way, later interrupted, and then one or perhaps both go on to the complete actuation of the generative faculty. There is here a perversion, since the faculty is fully actuated to its natural function, while the natural order of teleology is artifically frustrated. The first part, *materially speaking,* was a contact per se aptus ad generandum. By withdrawal this contact ceased. If the interruption happened without subsequent pollution, it would not *in itself* be a *material* perversion of right order. It becomes a means to the perversion of right order if it is a physical cause of semination *extra vas debitum.* Until this last takes place there is no positive frustration of the faculty or its proper act.

Where contraceptive devices are employed *in the very act itself* (in actu exercendo) the case is different. Here from the beginning, materially speaking, the act is not per se aptus ad generandum. However, the positive frustration of the faculty takes place only at semination which occurs *during contact,* in which, *ob mutuam contrectationem,* the faculty of generation is completely actuated. In passing I wish to call attention to the fact that, *materially* considered, the pollution is here provoked by the *continued* mutual contact, while in onanistic intercourse the mutual contact has ceased at a point of time more or less proximately removed from semination.

So much for the mere physical process of the two kinds of perversion. I now assert that it is possible for a wife to take part willingly in onanistic *intercourse* and in no way to will, but simply permit, the perversion of right order which is consummated after the intercourse itself is interrupted. I further assert that she cannot wilfully engage in intercourse perverted by mechanical means, and not be the willing cause of the perversion. And my reasons I shall state very briefly. In the first case (I quote the words of the S. Poenitentiaria, 3 April, 1916), "cum ipsa ex parte sua det operam *rei et actioni* *licitae,* peccatum autem mariti permittit ex gravi causa. . ." In the second case she wilfully submits to be a coägent continuously up to and at the very precise point in which the generative faculty is frustrated. I apply here, in all its rigor, the pronouncement of the Encyclical: "quemlibet matrimonii usum, *in quo exercendo* [*italics* mine], actus, de industria hominum, naturali sua vitae procreandae vi destituatur, Dei et naturae legem infringere, et eos qui tale quid commiserint gravis noxae labe commaculari."

Let us now consider Dr. Ryan's objections to this solution. His first argument is this: "The objective morality of an act (as distinguished from that contributed by its end and circumstances) is not determined by the action as a physical process nor by any of its physical parts or elements, but by the *object* (objectum) to which as a whole the act immediately tends. Onanistic intercourse is one act. Its morality as a whole and in all its essential parts is determined by the object to which it is immediately directed. That object is perverted, frustrated intercourse, which is intrinsically evil. Therefore, the act is intrinsically bad from the beginning."

I answer: Onanistic intercourse is natural sexual contact, followed by interruption and pollution. *No one is constrained to will either the whole process or any part. If* one were to make only sexual contact the object of wilful or volitional activity, the object of that wilful act would not be opposed to nature. *If* one were to make the whole process the object of desire, from the very beginning there would be sin *ex affectu,* in so far as an operation *de se* capable of being the object of a good act, would be *de facto* directed by the agent to an evil end. So at every point of execution the agent would sin; in the first part, ex fine operantis; in the second part, ex fine operis as well.

Dr. Ryan objects to this separate consideration of the first and the second part. He cannot see the validity of this distinction, sanctioned as it is by the S. Poenitentiaria and the common moral teaching. He insists that it is due to "a mental abstraction" and "artificial splitting" which "has no moral significance"; that from the beginning the act tends at all stages to pollution, just as the murderer's act in raising the hammer of his gun tends to the act of shooting.

Dr. Ryan has not chosen an apt comparison for the act we are here considering. A clearer parallel would demand an act performed simultaneously by two agents, one willing to begin a process and *to continue* it through various stages to its final conclusion, the other willing only the initial stage and operating only during the initial stage. One may, for instance, ob gravem omnino causam assist another in painting a picture up to the point where the other, as had been foreseen, will depart from a chaste beginning and terminate in obscenity. Would Dr. Ryan say that the mutual act of painting from the very beginning was for both intrinsically wrong? For my part, I would say that wherever a physical process is composed of parts *each capable of becoming the distinct object of a human act,* to the agent, *ratione objecti,* there is imputed only the morality of the part actually willed. Thus Cardinal D'Annibale: " Quidam putant actionem coöperatoris coniunctam pravae alterius voluntati, fieri malam; sed non bene: quia mea voluntas operi tuo invita coniungi nequit, et tua voluntas actionem meam mutare non potest " (*Theol. Mor.* I, n. 174, nota 90).

But another point now remains to be considered. Dr. Ryan writes: " Reluctant consent to perverted intercourse by other means than onanistic cannot be proved to be formal coöperation." " Formal coöperation implies not merely physical assistance rendered to an evil act, but approval of the evil purpose of the performer." " Obviously, the wife who under duress gives reluctant consent to intercourse involving the use of an instrument, does not share the evil intention of the husband. She can wish that the evil object shall fail of attainment either through accident or through the husband's change of intention. Therefore, her reluctant consent is only material coöperation and is permissible ' ob gravem omnino causam ', to use the words of the Holy Father."

In the interests of clearness some definitions are in order here. When a free agent operates, he first determines an end to be attained, that is, he makes an " intention ", " he intends something " (I-II, q. 12, a. 4, ad 5, et ibid. a. 1, ad 4). He next decides upon a particular action to be performed as a means to that end, and that decision of the will is called "*consent*". It is an act of the will accepting a particular means toward an end determined (I-II, q. 15, a. 3 in corp.). Should consideration of various other means precede this act, the approval of one or more with the rejection of others is called "*election*" (ibid. ad 3).

Again, the simultaneous operation of two or more agents is called coöperation. Theologians distinguish between formal and material coöperation, not always, however, concurring in a common definition. By some, coöperation is called formal when the common action is performed with a common intention; material, if only the intentions differ. Others say that there is formal coöperation when the common action *de se* and irrespective of the agents' purpose, has the same kind of goodness or badness for both; as when Peter assists Paul in a robbery, the former intending vengeance on the person robbed, the latter merely to acquire riches. Those who prefer the first explanation call Peter's coöperation material *immediate* (cf. Vermeersch, *Theol. Mor.* II, n. 129; Lehmkuhl, I, 804, 3; D'Annibale, I, 174; Prümmer, I, 617, et alii plures).

Putting aside all argument over terminology, the real question which faces us is this: Does a woman sin who "reluctantly consents" to take part in the action in which marital intercourse is to be completed by either party and at the same time frustrated of its natural end by artificial devices? I do not care whether you prefer to call her coöperation formal or material immediate.

Dr. Ryan writes that under duress and "ob gravem causam" she does not sin in so consenting, since she does not share the evil intention of the other, and since she wishes and can logically wish that the evil act may not be completed.

Now, I maintain the opposite. I maintain that to give consent, however reluctantly, to intercourse whose frustration during contact is foreseen with moral certainty, is in effect to give consent to an action which is intrinsically wrong. It is, in effect, to consent to be a *coägent in the uninterrupted act of pollution,* since in this case the generative faculty is fully actuated *mutua partium contrectatione.* That point is not open to debate. We have the following from the Holy Office, 6 April 1856: "uxorem in congressu condomistico non posse passive procedere [sic], eo quod daret operam rei intrinsice illicitae" (Apud Marc-Gestermann, II, 1927, p. 623, nota).

And this is the doctrine of the Response of the S. Poenitentiaria given as lately as 3 June, 1916.

But what if the wife consents for a different intention than her husband's? Neither on this account may she give consent to an evil means to attain her end. And can she logically wish that the evil act may not be completed, while at the same time she wilfully decides to let her body operate immediately as a partial cause in the foreseen perversion? Possibly she can in some sense "wish" that the evil act may not be completed; but such a wish is a mere "velleity" so long as she actually consents to operate against its fulfilment. Her intention is not sincerely to avoid the evil, since she does nothing to prevent it. Faced with the dilemma either to consent to this action or to suffer grave molestation, her choice has been to yield her body as a coägent in a nefarious act. And that is sin. The Holy Father, speaking as the mouthpiece of the Church, has pronounced: "quemlibet matrimonii usum, in quo exercendo, actus de industria hominum naturali sua vitae procreandae vi destituatur, Dei et naturae legem infringere, et eos qui tale quid commiserint, gravis noxae labe commaculari."

A caution now before I close. Difficulties are often occasioned by inept comparisons. I shall illustrate from the rejoinder of Dr. Ryan. He writes: "The coöperative action of a priest who publicly gives Communion to a person to whom he has refused absolution . . . is quite as close as the coöperation of a wife with perverted intercourse effected by a mechanical device; nevertheless, the action of the priest is not wrong, nor is it regarded as formal coöperation."

One should not too hastily conclude from this that neither is the wife's action wrong. While Dr. Ryan is trying to make a point about the coöperation being equally proximate in both cases, he neglects the moral objects of the different actions. The priest consents to place a Host upon the tongue of a public communicant; the wife consents to the action inducing pollution. The priest's action is *de se* not wrong. The wife's action is *de se* contrary to nature. The reception of the Host is good or bad, depending upon the subjective dispositions of the recipient. No mere subjective disposition of either party will remove the malice of wilful contraception.

In these defective comparisons, of which very many can be invented, much occasion of deception will be avoided by keeping in mind this moral commonplace: Licet coöperari (etiam immediate) ad actionem in qua alter peccat, *si coöperatio praestatur per actionem in se bonam vel saltem indifferentem,* si praeterea adest gravis omnino causa, et excluditur pravis intentio.

JAMES H. KEARNEY, S.J.

Woodstock, Maryland.

REPLY.

The first thirteen paragraphs of Father Kearney's paper elaborate and strengthen somewhat the argument which he presented in the May issue of the REVIEW. Its increased strength is derived mainly from the emphasis which he places upon the phrase "optime novit Sancta Ecclesia." Nevertheless his reasoning does not justify any stronger conclusion than that there exists a presumption against the conjecture or opinion that the Holy Father intended to sanction a more liberal discipline than that laid down by the moral theologians and the Roman Congregations. This presumption I have from the beginning regarded as so strong that I should not feel justified in departing from the received discipline if I were hearing confessions. Father Kearney attributes to me the opinion that the language of the Encyclical "affords solid probability" to the opinion that a wife may under duress give reluctant consent to intercourse effected through a mechanical instrument. I have never used these terms nor held the view which they describe. "I still think that the matter is in doubt," were my exact words.

Father Kearney then attempts to show that the language of the Holy Father is not fairly applicable to the case of the wife who permits mechanically perverted intercourse. The differences which he points out in two paragraphs between the physical aspects of the two kinds of intercourse may be passed over as having no moral significance. He objects to my contention that the onanistic act "is intrinsically bad from the beginning," rejects my comparison involving the act of the murderer in lifting the hammer of his gun, and substitutes a comparison drawn from the realm of painting. To his question, "Would Dr. Ryan say that the mutual act of painting from the beginning was for both intrinsically wrong?" I would answer, "It is not intrinsically wrong for the coöperating person who does not wish to make an indecent picture." Neither is the reluctant consent of the wife intrinsically wrong in either kind of perverted intercourse that we are considering. So, I do not perceive the superior value of the comparison introduced by Father Kearney.

Of course, it is possible actually to separate the first part of intercourse from its termination, just as it is possible to separate raising the hammer of the gun from pulling the trigger. Both acts can be interrupted, either temporarily or permanently. What I maintain is that onanistic intercourse as performed by the man is one moral act. If he changes his mind and completes the act naturally, there are two moral acts. The action of the wife which we are considering is coöperation with onanistic intercourse as completed, that is, as one act. That is what she expects to happen and that is what ordinarily happens. It is in the light of this usual occurrence, "ex ordinariis contingentibus," that the morality of her coöperation must be judged; not on the basis of a possible change which she does not expect to occur.

Father Kearney objects to my statement that in case of mechanically perverted intercourse "the wife wishes and can logically wish that the evil act may not be completed". He maintains that "to give consent, however reluctant, to intercourse whose frustration during contact is foreseen with moral certainty is, in effect, to give consent to an action which is intrinsically wrong." I agree, but I would point out two important considerations: first, I do not admit that this kind of "consent" to an intrinsically wrong act is itself intrinsically wrong; second, the judgment which Father Kearney pronounces in these quoted words is likewise applicable to the wife who consents to onanistic intercourse, for she foresees the evil termination "with moral certainty".

Father Kearney contends that the wife's wish that the evil act of mechanically perverted intercourse should not be completed is a mere "velleity". It is not a mere "velleity" in the sense that she desires something that is in the circumstances physically or practically impossible. Father Kearney continues: "Her intention is not sincerely to avoid the evil, since she does nothing to prevent it. Faced with the dilemma either to consent to this action or to suffer grave molestation her choice has been to yield her body as a coägent in a nefarious act." These two sentences are strictly applicable to the wife who consents to onanistic intercourse. In other words, they prove too much. The words which Father Kearney almost immediately quotes from the Encyclical on *Christian Marriage* are clearly irrelevant to this part of the argument inasmuch as they do not refer to the coöperation of the wife, but define the immorality of every kind of contraceptive device.

As I see them, the conclusions which follow from the discussion of these questions in recent issues of the REVIEW may be thus stated: First, while the language of the Encyclical concerning the lawfulness of "reluctant consent" by the wife makes no distinction between the two kinds of perverted intercourse, the teaching of the moral theologians and the decisions of the Roman Congregations constitute such a strong presumption against the "milder interpretation" that a confessor is not justified in departing from the traditional discipline. Second, in neither kind of perverted intercourse does the "reluctant consent" of the wife constitute formal coöperation.

JOHN A. RYAN.

Washington, D. C.

THE SODALITY OF OUR LADY AND CATHOLIC ACTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

We all have the highest respect for the Third Order of St. Francis. The article by Father Andrew Neufeld in the June REVIEW brought out once more its splendid claims to Catholic loyalty. But in the course of it he makes a comment on the sodalities which is certainly not true of the Sodality of Our Lady. His evident belief is that the sodalities are not only limited in activities but are not particularly suited to the parish.

The Sodality of Our Lady we believe, in theory and from experience, is an ideal organization for every group within the parish.

It promotes as its two fundamental devotions, loyalty to the Eucharistic Christ and devotion to Our Blessed Lady. It has for its double purpose the very essence of personal holiness and active Catholicity. It has an organization so flexible and adaptable that it trains Catholic leaders, gives the members of a parish an opportunity to work for their Church and the incentive to help their pastor. It provides an outlet for zeal in a dozen and more important channels.

Its program is sufficiently adaptable to meet the needs and desires of widely diversified groups. It offers a parish social life most important in our present day.

It has proved, in the hands of competent directors, precisely the organization to develop within the parish the Catholic Action of which the Holy Father speaks.

What we claim for the Sodality has been tried out in a hundred and more instances and found to be absolutely true. With all possible respect to the Third Order of St. Francis we know that the Sodality of Our Lady is an organization perfectly suited to the needs of a modern parish either in the city or country.

DANIEL A. LORD, S.J.

St. Louis, Missouri.

MISSA LECTA AT A FUNERAL.

Qu. Your answer to a question concerning low Mass at a funeral in your issue of January 1931, page 82, has aroused much interest in circles with which I am in touch. It appears that there is more or less misunderstanding of the general law of the Church concerning the matter, and of the considerations that are accepted as justifying exceptions. In order to satisfy the interest that has been aroused, will you kindly take up the following questions?

1. Does the general law of the Church require a Missa cantata at a funeral? Will you kindly print the text bearing on this inquiry?
2. I understand that if poverty intervenes, a low requiem Mass may be said at a funeral. Is decision in this case left to the pastor?
3. If a Missa cantata is generally required, would the absence of an adequate choir be a sufficient reason to justify a low requiem Mass for a funeral?
4. On a day when a low Mass of requiem may be substituted for a high Mass *in forma pauperum*, may the low Mass, not the funeral Mass, be said (a) in the case of a deceased religious; (b) in the

case of a religious who freely offers a Mass but is not at liberty to give a high Mass; (c) in the case of a Mass offered freely by a diocesan priest living in poverty?

5. Do any religious communities enjoy the privilege generally of offering only a low Mass at the funerals of their own members?

I understand that pastors sometimes raise no questions with relatives of a deceased person, and that they celebrate a low Mass of requiem at funerals simply if the relatives ask it. Is this practice, if it is a practice, in harmony with the law of the Church?

6. May a Mass of requiem which is to be offered for several persons take its character from one of the several deceased? For example, if one of the deceased persons is a priest and another is being commemorated on the anniversary of his death, what Mass is said, and how are the commemorations arranged?

Resp. On principle, the general law of the Church requires a Missa cantata at a funeral. See the *Rituale Romanum* (1925 edition), Titulus VI, Caput III, No. 6: "Dum in Officio dicuntur Laudes, Sacerdos cum Ministris paratur ad celebrandam Missam solemnem pro defuncto, si tempus congruens sit, ut in die depositionis in Missali Romano." See also, in the new *Missale Romanum,* the "Additiones et Variationes in Rubricis Missalis," Cap. III, No. 4: "In Ecclesia in qua agitur exequiale funus alicujus defuncti (etiam absente rationabilem ob causam vel jam sepulto cadavere), permittitur unica Missa cantata, vel etiam, pro pauperibus, lecta pro die obitus."

Therefore the rule is to have a Missa cantata or a Missa solemnis, except for the funerals of the poor whose families cannot pay the tariff of a Missa cantata.

2. If the deceased person's family affirms that they are too poor to support the expenses of a Missa cantata, the pastor ordinarily would be wanting in tact and propriety if he sought to impose a Missa cantata, and make the family pay for it.

3. Positive laws admit "epikeia", i.e. they do not bind when it is not possible to observe them. Accordingly, if in a certain parish or mission there is just now no choir whatsoever, a Missa cantata is simply impossible. Yet the pastor should do his best to remedy this abnormal situation. The Gregorian melodies of the funeral service have been edited in modern notation, and can easily be mastered by a few school children or adults of good will.

4. A funeral Mass, as already stated, may not be a low Mass except when the family or religious community to which the deceased person belonged, is too poor to defray the expenses of a high Mass. As for the other kinds of requiem Masses, they may be high or low according to the liturgical rules given in the Monita of approved Ordos; v.g. in the Baltimore Ordo published by John Murphy Co., on pages 20 and 21, we are told about the days and cases when a low or high Mass of requiem is allowed according to the rubrics of the Missal and the decrees of the Sacred Congregation of Rites.

5. Religious communities which can pay the tariff of a high Mass for the funeral of one of their members should obey the general law of the Church in this regard. An exception may be permitted if a Religious Society has obtained an indult allowing a low Mass at the funeral of a member. But the Sacred Congregation in granting it would by that fact implicitly affirm the general law.

6. If a requiem Mass is said equally for several persons among whom there is a priest, such a Mass must follow the usual rules of Mass said for lay people. The case would be different if the stipend was offered specially for the priest, whereas the other persons would be only commemorated in the Memento of the Dead. In this latter hypothesis, if the Mass said was the Missa quotidiana (which requires three prayers), the first prayer would be " pro sacerdote defuncto ", the second might be " pro defunctis fratribus, propinquis et benefactoribus ", and the third ought to be " pro omnibus fidelibus defunctis ".

The same distinction and solution is applicable to the case when a requiem Mass is said for several persons on the anniversary of one of them. The " Missa in anniversario " (with one Oremus and with Dies Irae) cannot be said unless it is offered specially for the person whose anniversary occurs.

DISPARITY OF CULT IN THE ORIENTAL CHURCH.

Qu. Rose, twenty-five years of age, non-Catholic and not baptized, was married in 1926 to a Greek Orthodox (native of Athens, Greece) before a justice of the peace. She left him after a cohabitation of one day (*matrimonio consummato*), as she discovered that her husband had no home, but expected her to manage a house of ill-fame. She was then divorced by her husband. In 1928 she was baptized and received into the Catholic Church.

Now she wishes to know whether her marriage was valid or whether she is free to marry someone else. While her claim that her husband deceived her cannot be accepted as *error substantialis,* and while clandestinity does not apply to her case, it seems to me that *disparitas cultus* ought to be considered a diriment impediment. According to a general rule laid down in canon 1070 the new Code exempts those baptized outside the Catholic Church from the *impedimentum dirimens disparitatis cultus.* Does this canon equally apply to baptized Protestants and to Greek Orthodox? It seems to me that canon 1070 cannot intend to abrogate diriment impediments which exist in the Greek Catholic church. If, for instance, the Greek Orthodox who married Rose, contracted marriage against a diriment law of his Church, does canon 1070 declare his marriage nevertheless valid?

Resp. For the Latin Church, canon 1070 has restricted the diriment impediment of disparity of cult so that it no longer affects the marriage of a baptized non-Catholic who marries an unbaptized person. This limitation of the diriment impediment, however, has not been extended to the Oriental Church.[1] Hence the marriage of Rose and the Greek Orthodox in question was invalid, provided the latter was baptized. Since Rose is now a Catholic, that marriage can be investigated by the local Ordinary and, if the evidence warrant it, he can decide the case according to the norm laid down in canon 1990.

ONE WORK BY GROTIUS REMOVED FROM INDEX.

Qu. Is Grotius's *The Rights of War and Peace,* on the Index? If so, may a priest read it?

Resp. Although formerly this work was forbidden, *donec corrigatur,* it is no longer mentioned in the Index.[1] As it is no longer listed in the Index, it is not forbidden by the positive and explicit prohibition of the Church. Whether it is forbidden by natural law or not, will depend, on the one hand, whether its doctrine conflicts with the divine natural or positive law, and on the other hand, whether the reader is sufficiently conversant with the correct doctrine regarding this involved subject to guard himself against being led astray.

---

[1] Duskie, *The Canonical Status of the Orientals in the United States* (Washington: Catholic University of America, 1928), p. 172-173.

[1] J. Hilgers, *Der Index der Verbotenen Bücher* (Freiburg im Breisgau, 1904), p. 109.

SUFFICIENT INTENTION FOR VALID MARRIAGE.

Qu. Caja, graeco schismatica, civili matrimonio juncta erat Cajo, etiam graeco schismatico. Aliquibus annis elapsis, Caja divortio sumpto iterum matrimonio civili se junxit Titio, catholico. Hic nunc volens consulere animae suae, rogat pro matrimonio in facie ecclesiae. Dispensatio ab impedimento mixtae religionis pluries petita, sed petitio numquam responsu digna inventa est. Quaesivi rationem ab amicis sacerdotibus. "Quia primum matrimonium validum erat", responderunt.

Posito principio, quod unusquisque contractus tantum valoris habet, quantum ipsi contrahentes in contrahendo ipsi tribuerunt, deinde respectu habito ad factum, quod nec potestas civilis coram quo illud matrimonium contractum est, nec ipsi contrahentes matrimonium indissolubile putaverunt, quaero: Quomodo hoc matrimonium sacramentum esse potest? Iterum quaero: Si non est Sacramentum, quomodo potest esse indissolubile? Mea opinio est, illud matrimonium esse nullum in facie Ecclesiae Catholicae, sicuti nullum erat a principio etiam in facie Ecclesiae graeco schismaticae. Gratus tibi ero, si me de contrario persuadere poteris.

Resp. Whether Oriental schismatics are bound by any special matrimonial form under pain of invalidity of the marriage is so involved a question that, speaking in general, the decision regarding the nullity of a marriage contracted in these parts between two Oriental schismatics on account of lack of a perscribed form ought to be presented to the Holy See.

Our inquirer seems to labor under the impression that, because our civil laws provide for divorce and Oriental schismatics believe in divorce, the parties in the case under discussion must needs have intended only a dissoluble marriage, which was, therefore, invalid. This does not necessarily follow, as the Holy Office has repeatedly declared, except where the rite itself or some other concomitant circumstance would indicate the opposite. In cases of this latter kind each marriage will have to be examined in order to determine its invalidity. But here another difficulty arises in the present instance. Since both parties to the previous marriage are non-Catholics, the diocesan curia is not competent to institute the necessary process, which is now reserved to the Holy Office.[1] And unless the non-Catholic party seeking the declaration of nullity is a convert to the Catholic Church, the Holy Office will not permit the case to be opened.[2]

CARELESS CATHOLIC AS SPONSOR AT BAPTISM.

Qu. May a priest refuse to admit as sponsor at baptism a Catholic who has not received Easter Communion, or one who does not attend Mass, or one who does not support the church?

Resp. That one may lawfully act as sponsor at baptism, among other requisites, it is necessary that he be neither a public criminal nor infamous by infamy of fact (canon 766 n. 2). It is under one of these heads that a priest should have to classify the persons mentioned above before he may lawfully exclude them from the office of sponsorship. It is manifest that those delinquencies must be notorious, to say the least, before a priest may lawfully exclude such a person—the same as for the public refusal of the sacraments. In case of doubt, canon 767 directs the pastor to consult the Ordinary, if time permits. Moreover, the Sacred Penitentiary, 10 December, 1860, directed that a pastor should proceed with the greatest prudence in rejecting a proposed sponsor, lest he offend the baptizand's parents, etc., cause annoyances for himself, or provoke even greater evils.[1]

COMMUNION CLOTH AND COMMUNION PLATE.

Qu. I read your answer concerning the Communion plate in the March issue, p. 303. What would you say about the Communion cloth which, according to the "Instructio" of 26 March, 1929, should be used together with the Communion plate? Have we to wait for instructions from the bishops, or should we introduce the cloth without delay?

---

[1] S. C. S. Off. dubia de compententia in causis matrimonialibus, 27 January, 1928—*Acta Ap. Sed.*, XX (1928), 75.

[2] Cf. Horing, "Die Geschichte eines Eheprozesses", *Theologisch-Praktische Quartalschrift*, XXXII (1929), 788.

[1] Cf. Cappello, *De Sacramentis* (Turin: P. Marietti, 1921), I, n. 183.

Resp. It is true that the decree of the Sacred Congregation of the Sacraments of 26 March, 1929, requires the simultaneous use of Communion cloth and Communion plate: " In diribenda fidelibus sacra Communio, *praeter* ante communicantes *extensum lineum* albi coloris . . . *patina* erit adhibenda argento aut metallo inaurato confecta." This decree was published in the form of an " Instructio ad Reverendissimos Ordinarios ", and as it is issued to the bishops, it is from them that we have to receive practical directions before we modify long established custom.

COMMUNION PATEN CARRIED BY SERVER.

Qu. Is there a recent ruling permitting the altar boy to carry the paten while Holy Communion is being distributed to the laity?

Resp. To a question proposed last year by the Bishop of Rodez, France, with regard to the holding of the paten by altar boys during the distribution of Holy Communion, the Sacred Congregation of the Sacraments made the following answer, dated 28 October, 1930: " Dubio Sacra Congregatio respondit quod usus ut patina apponatur sub mento fidelium ab acolytho seu Missae inserviente, nullimodo prohibetur ab Instructione hujus S. Congregationis 'Dominus Salvator', dummodo tamen hic in usu patinae requisitam servet diligentiam, eamdem sursum ac deorsum non flectens ne fragmenta disperdantur."—(See *Ami du Clergé,* 16 April, 1931.)

Therefore our altar boys, when serving Mass, may continue to hold the paten while Holy Communion is distributed, provided they be careful to keep it horizontal, lest fragments of sacred particles fall off.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

An aged problem—that of the site of the lost Paradise, or Garden of Eden — has just been revived by an essay of ambitious scope.[1] The author is already known by a more extensive work on "Prehistoric Religion". His present study is constructive in aim, and tends to prove as a matter of history that the Garden of Eden was in the Himalayas. The precise district involved includes a lake region of southern Tibet with the Vale of Kashmir, some 400 miles west-by-northwest of that region.

Dr. Mills believes the cumulative proof of his view to be quite conclusive. He seeks convergent data from five categories of evidence: (1) the original records of ethnic myth and folklore, (2) the inspired witness of Scripture, (3) Patristic literature, (4) Scholastic and modern exegesis, (5) modern topography, geology, and anthropology. His results appear in a handsome large octavo volume of excellent paper and print, uncommonly free from typographical errors, sufficiently illustrated, and adorned with six (perhaps rather highly) colored views of the district involved by his theory, chiefly the Manasarowar Lakes and their surroundings. In continuous and prolonged contexts his style is always clear and vivacious, and at times quite attractive.

It is true on the one hand that the question where Eden lay is of no possible consequence to anyone, except as involving a Scriptural affirmation. On the other hand, its Biblical character entitles to notice any extensive treatment of the subject, and at the same time infringes somewhat on the space otherwise available for such notice alone. We may therefore dismiss Dr. Mills' closing section on inference from modern research, and notice only the general character of the opening one on ethnic myth and legend, reserving the exegetical sections for a somewhat more thorough scrutiny. Ancient cult and folklore may yield traces of a primeval historical tradition, and modern research may or may not add to that tradition's plausibility. But our only authentic record lies in two chapters of Genesis, and the next source of any real value is the collective mind of their Catholic interpreters. This estimate of relative values Dr. Mills fully recognizes, although his five evidential categories are arranged in order of age rather than of authority.

---

[1] *The Asiatic Arcadia.* Philo Laos Mills, S.T.D. Washington: The Bengalese Press, 1931. Pp. xxviii + 293.

If each of these fields of inquiry yielded a constructive and self-consistent line of argument, and all five lines then focussed in a common point, the strength of their cumulative effect would be evident. But to approach the remotest of events from so vast a circuit of inquiry demands much more than a general sense of perspective and a capacity for industrious and varied research. Discriminating judgment, substantial accuracy, and impartial reasoning are imperative. Their combination and sustained employment throughout a long and complicated study would be no trifling merit, but without it we should have nothing more solid than the investigator's own opinions.

We must regretfully own that this last is precisely our impression of Dr. Mills' painstaking and attractive book. It is marred throughout by superficial reasoning, unfounded estimates of data both in themselves and in their relevance, and unwarranted appeals to support from other sources. That this judgment is not merely captious we beg permission to demonstrate at once, by culling from the opening section on " Primitive Sources " a few of those inaccuracies (of various types) which would strike the attention of any fairly advanced student.

(*a*) " Our holy father Abraham, far from being a moon-worshipper, was a client of the Most High God " (p. 3). After his Divine vocation; but what of the Hebrews' own tradition of his earlier practice (Jos. 24:3, 15)? May he not then have worshipped others together with Yahweh? (*b*) A picture from a seal-cylinder is invoked (p. 10) to show that " one important point of the compass was not forgotten—that of the sunrise ", as the direction of man's first abode. How in human nature could any primitive people fail to prefer that quarter of heaven whence they saw each day begin, and why should such preference prove any historical reminiscence? (*c*) Three lines (" with implied readings ") are quoted (p.

11) from the Enuma Elish, in which "we can already scent the former transcendence of a single divinity, the Ilu-Ya of the ancients", whom this author sees in Ea because of his *name*. But these are not "the opening lines" of the epic, which in fact make Ea belong to the third or fourth generation of the Babylonian pantheon, while his grandparents Lakhmu and Lakhamu are preceded by the primeval natural principles Apsu and Mummu-Tiamat.[2] Ea, whatever his name, was no "original author of all the powers of nature" in Babylonian belief. (*d*) From Tablet IV of the same epic, line 144 is translated (ibid.) "And then he made E-sharra (the Mountain of the King)." Assyriologists take E-sharra to mean "great house" or "mansion", not "mountain".[3] (*e*) An ostensible quotation from Clay at the foot of page 11 is hopelessly garbled. (*f*) Since "Aruru" of the same epic was "the mother-earth", Dr. Mills thinks "it might perhaps apply to Eve, 'the mother of all living'" (p. 12). Possibly, if only Aruru were a creature, instead of a feminine co-principle of creation itself. (*g*) From the "bilingual" cosmogonic fragment line 32 (defective in the original) is rendered (p. 12) "He caused the plant to grow, he made the tree of life". A footnote most fitly calls this last phrase "conjectural", but since Clay[4] translates it "a secure place", Rogers[5] "a marsh", and Dhorme[6] "*un remblai*", a "conjecture" so obviously free as "tree of life" should not become the premise of an argument. (*h*) Page 13 so thoroughly garbles a quotation from Albright that with his article before us the component fragments are hard to identify. (*i*) On the same page we are told, of the legendary Garden at Eridu, that "even here the memory of Yah was not forgotten". If "Yah" was ever Ea, whose shrine the garden was, neither was the memory of *his mother* forgotten, since line 5 of this fragment adds that "his dwelling was a resting-place for Bau".[7] (*j*)

---

[2] Clay, *Origin of Biblical Traditions*, p. 191; Rogers, *Cuneiform Parallels*, pp. 3-4; Dohrme, *Choix de Textes Religieux*, pp. 3-7; Deimel, *Pantheon Babylonicum*, p. 113, 2, a; Jean, *Le Milieu Biblique*, II, p. 85.

[3] Clay, *op. cit.*, p. 206; Rogers, *op. cit.*, p. 32; Dhorme, *op. cit.*, p. 57.

[4] *Op. cit.*, p. 214.

[5] *Op. cit.*, p. 49.

[6] *Op. cit.*, p. 89.

[7] Dhorme, *op. cit.*, p. 99.

Page 14 is a philological orgy which defies compendious description, but at least Clay[8] denies that "Adapa" can possibly be rendered "Adamu". (*k*) "It is geologically certain that the whole of the alluvium [of Mesopotamia] was under water when man first appeared (5000 B.C.?)." To say nothing of such a date for man's first appearance, many competent authorities would grant Mesopotamia an advanced state of civilization at that period—and precisely within the alluvium. (*l*) The first of two plates facing Page 15 is "the Babylonian Temptation scene", and that "by common consent". Yet this interpretation of the famous seal has been declared doubtful by Schrader, Sayce, Menant,[9] and Jeremias,[10] and rejected by Rogers,[11] and "common consent" appears to be with them now. (*m*) Humbaba, the guardian of the cedar-grove in the Epic of Gilgamesh, becomes (p. 16) "a kind of cherub", in spite of his being slain by the two heroes.[12] (*n*) A seal reproduced opposite Page 16 bears two heroic human figures, three lions, three oxen (or stags), a bird, and one mutilated form. Of these ten figures we read: "Note more especially the Man, the Lion, the Ox, and the Eagle, symbolising by a rough imagery the four rivers of Paradise or the four faces of the Cherubim." Why not also the four points of the compass and the four cardinal virtues? (*o*) One of Dr. Mills' paramount needs is to trace Sumerian origins to the Indus Valley. First "a close cultural connexion between the Indus and Euphrates is now regarded as certain or as highly probable by most of the experts" (p. 9); next, that "the Sumerians came from the upper Indus . . . now seems certain" (p. 27). Finally, in a rhapsody over his own interpretation of St. Jerome's geography, Dr. Mills writes (p. 127):

> As the drift of critical opinion now lies in the direction of India and the parts adjoining it, how welcome all this should sound to those who have just come from the Middle-Indus Valley loaded with relics of the earliest civilization as yet known to us—that of Indo-Sumeria, of the early Akkadia!

---

[8] *Op. cit.*, p. 109.

[9] Davis, *Genesis and Semitic Tradition*, p. 66.

[10] *Das Alte Testament*, 1904, pp. 104-5.

[11] *Op. cit.*, Plate 18, description of Fig. 2.

[12] Rogers *et al.*, Gilgamesh, Tab. VIII, col. ii, line 14.

The entire "load" of "Indo-Sumerian" evidence is simply Waddell's rejected interpretation of the Harappa seals; and Dr. Mills had before him Barton's verdict[13] that "the inscriptions cannot be Sumerian" and the reasons for it. The Blau tablets (p. 23) afford no confirmation; even if evidently Sumerian, they are but a tenuous link between Sumeria and *Bactria,* not the Indus; and to conclude that "if the Pamirs were civilised at 3000 B. C., so probably was the Vale of Kashmir—the one is the ante-chamber of the other" (p. 23), is to forget that Anau, where these tablets were discovered, is at least 800 miles from the Pamirs, that the latter are still a long way from Kashmir, and that two contemporary civilizations need not be identical or even similar. (*p*) Page 14 displays a typical juggling exhibition under the sub-caption "Last-Minute Endorsements". Dr. Mills is fair enough to quote Barton's final opinion (in the article already mentioned) that the Sumerians probably came from south of Mesopotamia; he then naively observes that "this disposes of northern or western affiliations", as if it did not equally dispose of his own view of an eastern origin. (*q*) Two consecutive sentences from Page 25 may be reproduced without comment:

> The Aryans, being essentially a Nordic race, soon colonised the more arctic portions of the world, where in midsummer there is almost continual daylight (midnight sun). This gave rise to the tradition that in the early ages of the world there was *perpetual day* —which is part and parcel of the Persian paradise-notion.

Surely, enough of this. A meticulous scrutiny would at least treble the results for every page. These are only a conspicuous few of the fancies which furnish material for the "cumulative evidence" of a mountainous Eden somewhere in the remote East. Our apology for such a display is the claim to dismiss forthwith the first and last sections of the book, which are both of this quality of research.

The really significant question is whether Dr. Mills can support his case from the inspired record itself, or at least from the authority of its Catholic exegetes, Patristic, Scholastic, and modern. The fount of all certainty is the witness of Genesis; the judgment of its best commentators, however, is of much value. Genesis itself we leave until later for the sake of some constructive study, and turn for the present to Dr. Mills' treatment of the Fathers.

---

[13] JAOS XLIX, p. 265.

To be of service to his cause, their testimony has this at least to show: (1) that the Paradise they describe was a physical region on earth, (2) that it was far east of Palestine, (3) that it had a lofty elevation, (4) that its four derivative streams (Gen. 2:10-14) are or have been physically continuous with "the river" of Eden, and (5) that at least one of them rises in or near India. These factors are essential to Dr. Mills' theory. In calling the Fathers to his support he has ignored a fundamental law of inductive reasoning. *Each* authority's witness to *all five* of these points is imperative, since not one of them involves the rest on any natural or independent grounds. A real though indefinite terrestrial region in one writer's view, a mountainous spot in another's, the remote East in that of a third, and an Indian river in the mind of a fourth, do *not* coalesce into a "cumulative argument" for the *four combined in one locality,* since any of them could be adopted without the rest, and the Fathers differ widely on this and similar questions.

Waiving this claim in part, we insist on one vital mark—the identity of one of the four rivers in Genesis with some river of central Asian origin. This is surrendering our logical rights to the limit and beyond it, since an ancient writer naming four rivers, and ignorant of all their precise sources, might have placed Eden near the source of any one of them. He might include the Indus or the Ganges while supposing it to be derived from the source of the Nile or the Euphrates, and placing Paradise there accordingly. This deficiency too we transmit in Dr. Mills' favor. But one thing must in fairness be insisted upon: any author whose support Dr. Mills has a shred of right to claim, must show at least that he thought of the Indus, the Ganges, or the Oxus as ultimately derived from Eden. Else he gives no sign of an opinion that Eden was near to northern India.

Dr. Mills has noticed Josephus and nineteen of the Fathers—for Severian is distinct from Chrysostom, and independent of his teaching. Many of these are quoted quite fully in English, others merely summarized. Three (Tertullian, Clement of Alexandria, and Origen) Dr. Mills does not venture to claim, and his reason for displaying them is not clear. We have, then, seventeen authors, including Josephus, from whom he tries to extract some sign of approval. Applying to these the touchstone of Eden's proximity to India, we find only eight of them equal to the test. The Ganges is named as one of the rivers by Josephus, Ambrose, Jerome, Augustine, Cosmas Indicopleustes, John of Damascus, and Bede; and with these we grant the unknown author of the "Questionary" (who has nothing to do with "Athanasian concepts"), since he seems to put his Paradise "in the direction of India". To these eight we beg permission to add two more Fathers not noticed by Dr. Mills but completely at his service: Epiphanius[14] and Anastasius Sinaita.[15] These ten form a considerable body of ancient support for Dr. Mills' persuasion, and we would not detract from any weight which their authority may lend. But beyond their limits Dr. Mills has shown no right to go. Three of the rest (as noted above) he names only in order to lay them aside with a good sense that might have guided him farther. Theophilus of Antioch says that Pishon and Gihon "water the eastern parts",[16] whence Pishon, which he does not identify, may be anywhere east of Syria, though Gihon to him is the Nile. If Hippolytus, Chrysostom, and Severian place Eden somewhere "eastward", so does Genesis. If Severian's "Danube" for Pishon seems to Dr. Mills "a strange misreading for Ganges", he may find the same in Ephrem, accompanied by a Syriac original not easy to misread.[17] Basil's Paradise is above the clouds and full of miraculous trees and fadeless flowers; Ephrem's is higher than all mountains, and in need of spiritual irrigation;[18] neither is more geographical than Gregory the Great's abode of Elias. Finally, the mere pretense of appealing to Clement of Rome, Gregory Nazianzen, Athanasius, and

---

[14] *Ancoratus,* 58; P. G. 43, 120.

[15] *Quaestiones,* 23; P. G. 89, 540.

[16] *Ad Autolycum,* II, 24; P. G. 6, 1090.

[17] "*Phison, qui et Danubius*": Ephrem, *Opera syriace et latine,* I, p. 23; Rome, 1737.

[18] It is in his Commentary on Genesis, not cited by Dr. Mills, that Ephrem brings Paradise nearest to earthly conditions, and at the same time clearly distinguishes between the life of innocence within its precincts and the after career of man "*in hoc terreno orbe*": see on Gen. 1:28-29.

Chrysostom is a manifest impertinence. Dr. Mills has wasted his rhetoric on all but eight names out of twenty, though we give him ten out of twenty-two.

Passing on to his fourth group, "Scholastic Sources", we alter our method of approach, since in dealing with the whole course of exegesis since the Fathers, a brief scheme of its positive history will be the best background for comparison. There are now acknowledged to be three chief opinions on the original site of Eden.[19] The earliest, which we may call the Ganges-Nile theory, is the one on which Dr. Mills relies, though some who adopt in whole or in part his identification of the four rivers, also avoid assigning their original common source to any definite place. The second opinion, which appears before the middle of the sixteenth century, would locate Eden somewhere in Mesopotamia. The third and latest in date recurs to the nearly adjacent sources of the Tigris and Euphrates, selects as Pishon and Gihon two of several others that rise nearby, and prefers Armenia as Eden's site.

Any serious study of the history of an exegesis would give a fair account of other interpretations that might have won competent adherence, but Dr. Mills has no patience with any opinion but his own. He accordingly tries to brand the Mesopotamian location with the names of Luther and Calvin (though they are no worse company than some which he prefers). As to Luther's mind we confess our ignorance. Calvin does prefer a Mesopotamian site, and Vigouroux assures us that the opinion "goes back to" him. However, the preference for Mesopotamia seems to be equally early among Catholic commentators of the highest rank. In his Catena of the Fathers on Genesis, Lippomanus himself,[20] while expressing no preference, records the fact that *nonnulli excellenti praediti ingenio* think Pishon to have been "near Mesopotamia, not far from the Tigris and Euphrates", and Gihon "not the Ganges, but some other river near the Promised Land". This statement was in print in 1546, the year of Luther's death, and eighteen years before that of Calvin. In 1557 the revised

---

[19] Well summarized by Hagen, *Realia Biblica*, pp. 290-292; Vigouroux, *Dictionnaire*, s. v. *Paradis terrestre*, etc.

[20] Fol. 62-M, 63-B.

Vulgate of Isidore Clario of Brescia bears the scholion (p. 2): *Gihon quidam putant esse Nilum, alii fluvium esse contendunt in Mesopotamia.* The same view was not only recorded but adopted as the more probable by Hesselius, Vatablus, Hieronymus ab Oleastro, Jean Mercier, and the great Jansenius Gandavensis, all of whom had died before 1580. The theory is no necessary offspring of Protestant propensities.

The early Schoolmen, knowing little more of geography than the Fathers themselves, afford Dr. Mills much support, though even here his interpretations will not stand close scrutiny. With the coming of the seventeenth century he has a dying cause to support. He could, however, have added the names of Sa, Tirinus, and Menochius for the Ganges-Nile tradition, in addition to that of Malvenda, mentioned in passing because of his "*ore rotundo*" explosion in defense of "the common sense of mankind"—about to expire with this dying convulsion. However, at the turn of the century the theory had been supported by both Bellarmine and Suarez with all their learning and temperance; and this alone would always secure it a recognition among conflicting views. But Menochius (ob. 1655) seems to have been its last orthodox exponent.

We say "orthodox" advisedly. Dr. Mills finds our own age uncomfortably barren of exegetes who believe that a far eastern river can actually have proceeded at any time from the river of Eden. He therefore calls in some modern writers who insist that remote Eastern rivers are indeed recorded in Genesis, but only in ignorance of fact. This is worse than beside the mark. Nor does it matter whether a radical like Skinner is appealed to, or a condemned Catholic work such as Lenormant's, or Protestant liberals like Dillmann and the elder Delitzsch. Dr. Mills cannot have missed the latter's remark about inspiration and "contemporary information"[21] and the former's note of an "impossible representation".[22] But he does seem to have missed an obvious truth. A writer who finds the Ganges, the Nile, or the Oxus connected with Eden in an ancient Hebrew's imagination, and there alone, does not support the views of one who believes that connexion to have been actual. The appeal to such authorities bespeaks a friendless cause.

---

[21] *New Commentary on Genesis,* 1888, I, p. 130.

[22] *Genesis,* transl. Stevenson, 1897, I, p. 132.

Returning to the Mesopotamian theory, we find one or another spot in the Euphrates valley proposed as preferable for the site of Eden by Pereira, Estius, Huet, Bonfrère, and Cornelius à Lapide during the seventeenth century, and in our own times by Lamy, Hummelauer, Murillo, and Zschokke-Döller. These alone are weighty names. It is fortunate for the just repute of à Lapide and Hummelauer that their commentaries are so accessible, for Dr. Mills has actually tried to distort their opinions into a semblance of agreement with his own. They both mention the Ganges-Nile theory, as they ought, and both expressly reject it. They differ much, however, in their Mesopotamian preference and its reasons, as we shall see a little below.

Reland is credited with the first proposal of an Armenian site for Eden. Its best early exponent was the Benedictine scholar Calmet, probably the greatest commentator of the eighteenth century. He has been followed by Vigouroux, Pelt, Fillion, Hoberg, Kaulen, Keil, Selbst, Hetzenauer, Sanda, and (since the inception of Dr. Mills' study) Bea, of the Pontifical Biblical Institute, and Heinisch. This is no trifling consensus of opinion. Vigouroux is much misrepresented by Dr. Mills, though rather by omission than misstatement. In the article of 1902 in the *Dictionnaire,* Dr. Mills has failed to report one pithy sentence at the close of Vigouroux' description of the Ganges-Nile persuasion: "These errors call for no refutation today." [23] In the *Manuel Biblique* [24] Dr. Mills might have seen the statement: "The opinion that seems most likely is that which places it [Paradise] in Armenia, in the rich valleys of that region, which even today is one of the most fertile in the world." Another of this author's devices is to denominate the Armenian site by the Caucasus, and try to extend every predicate a thousand miles eastward to "the Greater Caucasus" and the Himalayas. This clumsy manipulation is employed in dealing with the clear statements of Kaulen. Hoberg, we are told, "does not press the point", though Hoberg is terse, exact, and positive in declaring his preference. Apparently Dr. Mills cannot understand an author whose mind must content itself with mere probability when it cannot honestly pronounce with certainty.

---

[23] "Ces erreurs n'ont besoin aujourd'hui d'être réfutées": *Dict. de la Bible,* IV, 2122.

[24] Ed. 13, 1913, Vol. I (not one of those condemned in this edition), p. 522.

Consecutive criticism of Dr. Mills' book may end at this point. Its author possesses decided literary talent, much erudition, and tireless industry. But critical judgment too was an imperative need, and its place has been largely usurped by a fervid imagination. The results, we hope, have been fairly exhibited. The task was no welcome one to the present writer, but Catholic scholarship has its claims above personal considerations.

As for the positive merits of this difficult Biblical question, it may seem presumptuous to discuss them, especially when one has nothing novel to propose. However, it may not be amiss to review the stable elements involved in any interpretation of Genesis 2:8-14 as inspired and veritable history.

That there was an "Eden" at history's dawn, and in it a "garden" (or rather "park") for man's abode in his first sanctity, is a certainty of Divine Faith. That its site, however modified, is still accessible, is not equally certain. The region could have been submerged or deranged by telluric disturbance even before the inspired redactor of Genesis incorporated this ancient tradition in his priceless History of the Covenant. We only know that we are discussing something that has been. He knew this also when he recorded four rivers, more or less known in his own time, as due in some way to a single source in the primordial Eden.

He has made it clear that "the Garden" was "in Eden, eastward" (v. 8).[25] "Eden" is clearly the name of a definite region (cf. 4:16). Whether it was a name otherwise known in early Biblical times, or only preserved by this source, is not so clear. The exact Hebrew name cannot be certainly identified elsewhere as a geographical note. Its (apparent) Assyrian counterpart is a common noun denoting an arid "plain" or open waste. We cannot place the region by name. The expression "eastward" seems to fix Eden in general geography, not the Garden in a part of Eden. Eden was "eastward" of the *meridian* (say) of the Jordan, but not necessarily *due east* of any part of Palestine, since "the east" for an early Hebrew recorder might even be the vicinity of Harran, on the upper Euphrates, in northeastern Syria (Gen. 29:1, 4). Eden may therefore have coincided with Asia Minor, Syria, Assyria, Babylonia, Persia, or even the Arabian peninsula, and still have been "eastward" in the language of Genesis.

---

[25] The twofold Hebrew phrase which the Vulgate renders "of pleasure, from the beginning". General consensus favors the translation adopted here.

"A river issued from Eden to irrigate the Garden" (v. 10). In oriental narrative one would expect some such notice of how the Garden's verdure was sustained, but this, as the sequel shows, is not the only reason for mentioning the river of Eden. Its source may have been within the Garden, but the language rather implies that it traversed the Garden after rising elsewhere in Eden. It may have irrigated the Garden by periodical overflows, by natural ramifications, or by simply providing a channel from which Adam might "serve" or "work" the Garden (2:15) with ease and even pleasure.[26] Just here it may be noted that if the Garden was in some very lofty spot, the text of Genesis in no way insinuates the fact.

"And from there it was divided, and became four heads." Here begins an evident connexion of past history with contemporary phenomena; of the "four heads" all is predicated in present time. Eden's river had its existence and function; whether or not it still exists, some of its visible consequences do remain when this narrative is being compiled. We are commonly assured that in proceeding to identify the four derived streams, the author wishes to indicate Eden's original location by this indirect means, the only one now at his disposal. Possibly so, but there is no evident trace of precisely this purpose. The inspired writer seems rather to imply that, owing these four rivers to one in Eden, we have ever with us memorials of God's earliest care for His chief terrestrial creature. Flowing water is a treasure in the East. At all events, the identity of these rivers does supply our only hope of inferring the original position of Eden and its Garden, whatever the intention of their recorder.

No question is raised (except in one or two negligible hypotheses) about the identity of two of the four rivers: the third and fourth are certainly the Tigris and the Euphrates.

---

[26] One man, working with his hands alone in the loose soil for an hour every morning, can irrigate the roots of every tree in a good-sized oasis. The writer has seen this in the eucalyptus grove at Qeseimeh, where, incidentally, the water-supply flows in from a desert spring outside.

The disputed point is the identity of "Pishon" and "Gihon" and of the "lands" they are said to traverse or to bound. Are these really proper names? They need not be more than common appellatives, "leaper" and "spouter" respectively.[27] "Gihon" was later the name of a fountain of Jerusalem (3 Kgs. 1:38 et al.), and its modern Arabic form *jeihûn* is applied to various streams, in particular to the Oxus. Any two considerable rivers which otherwise satisfy the record of Genesis may be provisionally taken as the Pishon and the Gihon, as the Ganges-Nile hypothesis itself supposes.

But the streams called "Leaper" and "Spouter" are otherwise qualified by Genesis. "The land of Havilah, where the gold is", and "the land of Kush" are associated with them respectively. It is doubtful whether the first is the Havilah mentioned elsewhere in the Old Testament. Twice (Gen. 10: 7, 29) it denotes the eponymous ancestor of peoples, both apparently Arabian; twice as a locality (Gen. 25:18, 1 Kgs. 15:7) it seems to lie between Palestine and the Sinai peninsula. In its connexion with Pishon, and nowhere else, this name has the definite article, as though here there were something attributive about it. Gold, and that especially "good", was early known in several widely separate regions, in some of which might also be found the gum bdellium and the stone malachite. Nubia, Arabia, India, Colchis, and even western Elam have all been claimed as certainly or probably satisfying these details. As to "the land of Kush", this generally designates "Ethiopia" or Nubia in the Old Testament; and this fact is really the ultimate reason why antiquity identified Gihon with the Nile. But the original Kush, through his son Nimrod, is connected with Mesopotamian origins in Gen. 10: 8-12, so that in early history the name may have been given successively to various places. With regard, then, to the surroundings of Pishon and Gihon, we have the above probabilities, but no certainties.

Two rivers must therefore be sought which satisfy the conditions of Pishon and Gihon, and which may, at least in absolute possibility, have once owned a common source with the Tigris and the Euphrates. This will always remain the essence of the problem. Obviously, it cannot be solved with anything like certainty in the present state of our knowledge. Early ethnic traditions may be twisted in almost any direction. What Josephus and some of the Fathers concluded we have seen. As to the need of a common source for Ganges, Nile, Tigris, and Euphrates, it was commonly suggested by Jewish and Christian antiquity that underground channels might either connect their four sources directly, or supply them all alike from the ocean itself regarded as a "cosmic stream" surrounding man's part of the earth. Today the superficial sources of all four are known, so that any revival of the opinions of antiquity must rely on the mere possibility of subterranean connexion. This is one of Dr. Mills' reasons for giving Eden and its watercourse the highest of elevations. When Kaulen, with learning and sober judgment, finds four great rivers rising close together in Asia Minor, and observes that an original common source might have been so disturbed as to leave the four visible sources now distinct, Dr. Mills parenthetically murmurs "(Hypothesis?)". The underground connexion of three headwaters thousands of miles apart seems to him comparatively acceptable.

---

[27] Albright, AJSL XXXIX, p. 23.

We have seen that Mesopotamia entered the field before 1550, and with the best of Catholic patronage. There were the Tigris and the Euphrates, the latter with its eccentric divisions and rejoinings, some present, others marked by ancient channel-beds. Some exegetes hint at earlier testimony of a one-time confluence of the two rivers "near Babylon", followed by a separation below. Again, it was well known that the two rivers did finally unite, far above the Persian Gulf, in the single channel now known as the Shatt el-Arab, and that this again entered the Gulf by several mouths. Two of these latter were in à Lapide's time held to be considerable streams. He considers it most probable that these two are Pishon and Gihon; as for Tigris and Euphrates, they are connected from *above* with the united stream; this last thus "becomes four heads", and may be the river of Eden itself, and locate the Garden's site approximately. In his time, however, it was not known that the Shatt el-Arab is a comparatively recent formation. Even in Assyrian times the Tigris and Euphrates separately entered the Persian Gulf, which then extended much farther inland.

Friedrich Delitzsch's theory, accessible in many works of reference, need not be mentioned here, since it has little or no Catholic following. But the theory of Hummelauer is interesting. He prefers the Euphrates as the "river that issued from Eden", and a place for the Garden not far from the later site of Babylon. He then observes that the sentence "from there it was divided" can be rendered "thereafter it was amplified" or "broadened", so as to be hardly distinguishable at its mouth from the head of the Gulf. The river of Eden, now as the head of the Gulf, "becomes four heads" (*fluenta*) in that it receives four great tributaries, Euphrates and Tigris on the northwest, Choaspes (Gihon) and Eulaeus (Pishon) on the north. The last (first in the order of Genesis) flows through a land where gold is mentioned as plentiful in one Assyrian record. Choaspes, as Gihon, may trace its curve around a Kush anciently so named for the father of Nimrod. The theory is in some respects less artificial than that of Delitzsch. Still, the difficulty about going *backward* from the single river "amplified thereafter" to find the "four heads" (which ought, by the way, to mean "sources" rather than *fluenta*), is a radical one. Hummelauer feels that one stream breaking into four in the course of its progress is a *monstrum geographicum*. On the contrary, rivers frequently split in their course, and though as a rule the separate streams will reunite, their reunion is not invariable.

All theories favoring Mesopotamia as Eden's site have the advantage of beginning with a single river, but meet with difficulty in tracing its division into four of which two must be the Tigris and Euphrates. The Armenian theory encounters its obstacle in the opposite quarter: it has the four derived rivers but not the original one. The rise of the Tigris at Palu is not thirty miles from the upper Euphrates at some distance below the latter's source, though a local watershed intervenes. Beyond the next range to the north rises the Araxes (Aras) in a small lake (Chaldir Gol), not twenty miles from the southern source of the Cyrus (Kura), and the two great rivers, at first widely divergent, finally enter the Caspian Sea as practically one. The Kura's sweeping circuit in its upper course borders a part of ancient Cholchis, once famed for its gold supply. Both rivers, especially Aras, are rapid streams. An area half that of Pennsylvania, extending northeast and southwest from a center near Erzerum, includes the sources of all four. But where is their common source, the river of Eden?

In this explanation it can be only a thing of the past, and therefore of conjecture. Any who may not agree with us that this explanation is the least difficult one, are fully welcome to their judgment. No opinion yet devised is fully convincing. However, let us venture a concrete supposition.

Let Eden have been a plateau in what is now Armenia, watered by a river in whose valley lay the Garden. After traversing it, let the river debouch upon a plain of mobile soil, the surface of a spur of the plateau. Here some natural obstruction may split the current, and the two streams be gradually diverted to different slopes of the spur — not a common formation. perhaps, but neither impossible nor unnatural. At lower levels each of these two streams again becomes a pair, now tending to flow in the same general direction—Pishon and Gihon towards the Caspian, Diklat and Purat towards the Persian Gulf. Man fallen and expelled from the Garden can always point to the four, and nothing on earth's surface will be more keenly recalled than the fact that they still flow from one forbidden spot. That tradition cannot perish as the ages lapse. The race of Cain will soon enough forget it, together with that God of whom their ancestor dared not tell them. The time will even come when many sons of Seth will be laughed into silence about it by their gaudy and worldly-wise partners. But if there still remain a man whom the God of Eden finds "just before Him in that generation", he and his will remember whence come Pishon and Gihon and Diklat and Purat.

At length the earth's corruption must be washed away by the Deluge. Submerge the Steppes of Astrakhan to the east of the Caspian, Armenia on its west, and the southern strip to the Persian Gulf, and every dwelling of man in that remote age may well be included within its limits. Of the natural cause of that great catastrophe Hugh Miller's theory is to this day probably the soundest on scientific grounds. Reasoning carefully, and with enough of actual calculation, he supposes one of those natural oscillations of the earth's crust which even recent times have seen.[28] Incidentally, he places the center of disturbance near the Caspian Sea, though rather to the east of it. During a month or more this tract is gradually depressed; the inrushing water appears to rise along the slopes of hill and mountain; sustained and copious rain, due to the inevitable atmospheric displacement, adds its quota however slight in comparison. The sinking is followed by a period of stable level; then begins the counter-elevation, proceeding much more slowly, until the invading waters have been expelled.

If the Deluge were due to such a cause, the general contour of the land would be preserved throughout the whole tract, but its details could not escape some alteration from the distribution of pressure through different media of resistance. Noah and his sons, disembarking somewhere "in the mountains of Armenia", can in course of time identify the four great rivers. Their main channels were long since determined by the general contour. But they no longer own a common source, near together though their several sources are. The Garden with its guarded approach is a thing of the past, and the river of Eden is no more. For the earth-crevice through which its spring once "issued to irrigate the Garden" has been pressed together by gigantic force and then overlaid with impenetrable silt. The hidden reservoir of ground-water once free to issue there must now find other outlets, if indeed it has not itself been redistributed beneath the surface. Possibly one or other of the four rivers still owes its source to that same reservoir; possibly none. But Noah and his sons have not forgotten how the four headwaters lay only a year ago; and so long as Eden and its Garden are remembered and recorded, so long will the life-sustaining streams of Pishon and Gihon and Diklat and Purat be visible reminders of a greater treasure of providence, the forfeited Garden from which they once arose.

"Hypothesis?" Frankly so, and prepared to surrender willingly to anything that advancing knowledge may show to be more reasonable. And in the meantime, we share St. Augustine's sentiment—expressed in connexion with this very theme—"*Melius est dubitare de occultis quam litigare de incertis.*"

WILLIAM H. MCCLELLAN, S.J.

---

[28] *The Testimony of the Rocks,* 1857, pp. 313-316, 356-361.

Criticisms and Notes

THE LOVE OF GOD. St. Francis de Sales' Treatise. Abridged by the Sisters of the Visitation, Harrow-on-the-Hill. Foreword by His Eminence Cardinal Bourne, Archbishop of Westminster. Introduction by the Right Rev. Abbot Butler, O.S.B. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 285.

The English-reading public was made familiar with the writings of the Holy Bishop of Geneva, Doctor of the Church, years ago, through the books and articles of Dom Mackey. On the subject of the Saint's teaching, set forth in his great work regarding the Love of God, we have both a complete translation and various comments (the latter written in this REVIEW, 1898) for the guidance of spiritual directors. St. Francis intended his book on the Love of God to be an all-sided exposition of the subject for the student of theology as well as for the faithful in general who might desire to nourish their devotion by an inquiry into the motives of prayer and meditation on the one great theme which is the condition of eternal life. Of the twelve books that make up the entire treatise the first four are devoted to an examination of the philosophical and theological motive which animates the longing of the human heart for the beatific vision. To the lay reader this study presents much that is purely theoretical and so will not attract the practical every-day Christian. St. Francis himself bids the prospective reader pass over these introductory chapters. This leaves eight books of useful spiritual reading for the average devoutly inclined reader. Even these permit considerable shortening because the author's diction leans to a certain effusiveness that is alien to the more direct forms of speech appropriate to the genius of the Anglo-Saxon tongue.

The Visitation nuns, heirs of the spiritual treasures left by their holy founder, have wisely undertaken to adapt the work to the ready understanding of English-speaking readers, by passing over the earlier theoretical tracts and shortening the remaining eight Books to about two-thirds of their original length. Thus Father Mackey's volume of over five hundred pages is here reduced to about one-half of the original size. Nevertheless, nothing of the essential teaching of the Saint is lost. The volume opens with Chapter V of the original, and contains a sort of summing up of what had gone before in the earlier books, laying down the principle that the exercise of the love of God bears the twofold nature of complacency and benevolence, that is to say, the *affective* and the *effective* qualities of divine attraction. Next follows the exposition of the two modes of prayer, meditation and contemplation. A discussion of the hindrances to perfect union with God, and of positive counsels for the progress of the soul in holy love, completes the treatise. The book in its present form offers many useful features not only for religious but also, as Cardinal Bourne points out in his Forword, to candidates for the priesthood whose mission it will be one day to preach and spread the love of God. Pastoral activity in the pulpit, the confessional and in daily intercourse with the faithful open an apostolate needed more than ever in these days of disturbed morals and misunderstanding of the true religion of Christ's love.

L'AMOUR DE DIEU ET LA CROIX DE JESUS. P. Reg. Garrigou-Lagrange, O.P. Editions du Cerf. 35 Avenue de la Cour de France. Juvisy (S.-et-O.) 2 Vols. Pp. 917.

In the publication of his recent work on *The Love of God and the Cross of Jesus*, Garrigou-Lagrange has done a great service to those who thoughtfully pursue the ways of the religious life. We have many works on theology from which, if we will, we may derive many sublime thoughts and principles helpful in the religious life. We have also many devotional works that aim to interest the reader and awaken his emotional life. But it is seldom that we run across a book which is at once deep and solid theology and practical exposition of the principles of the spiritual life. This we have in the recent work of Garrigou-Lagrange. It is a theology of the relations that obtain between the soul and God in the religious life. According to the subtitle it is a "Study of Mystical Theology," of the problem of love and passive purification according to the principles of St. Thomas Aquinas and the teaching of St. John of the Cross. Garrigou-Lagrange places himself honestly and openly on the side of those who regard the mystical life as a normal process of development which unfolds the graces given to the soul in baptism and finds its perfect expression in the beatific vision which we attain only in heaven.

In discussing the theological concept of the inbiding of the Blessed Trinity in the soul of the just, he points out the insufficiency of the concept of Vasquez which seems to refer it to ordinary grace giving a realization of the Divine immensity. He points out the fact that St. Thomas made it a special grace—a *gratia gratum faciens,* by means of which the soul attains to union with God *sicut cognitum in cognoscente et amatum in amante* (Cf. V, xliii, 3), and attains to a *quasi-experimental* knowledge of God. (Cf. Com. on the Sentences I dist. 14. q. 2). This reference to St. Thomas is important, as it shows that he recognizes the existence of an experiential knowledge of God in the mystic union; for he expressly says that not any kind of knowledge suffices, but that there is necessary this real cognitive perception of the Divine Being, which he terms *cognitio quasi-experimentalis.*

According to Garrigou-Lagrange, the attainment of the mystic union is the normal terminus of a process of development which starts with baptism. If this is so, it is incompatible with the view of some who divide Christians into two distinct classes: (a) the ordinary Christians who practise meditation; (b) the extraordinary Christians who ascend to contemplation and have various uncommon experiences. Garrigou-Lagrange defends the opposite view: Infused contemplation of the mysteries of faith belongs to the normal path of sanctity (p. 190), and the inhabitation of the Holy Trinity in us is the foundation of a mystic life which normally crowns a life of grace.

In treating of the purification of the soul according to the teaching of St. John of the Cross, Garrigou-Lagrange goes beyond the theological treatment of the problem and here and there becomes psychological by the actual citation of individual experiences. This suggests the much-needed investigation of this field by a thorough psychological analysis based upon a systematic study of a good number of spiritual biographies. This has not been attempted in the present work, which is primarily a theological study of the doctrine of St. John of the Cross.

DIE KIRCHE IN DER ANTIKEN GRIECHISCH-ROEMISCHEN KULTURWELT. Von Dr. Johann Peter Kirsch. Mit Einer Karte. Herder, Freiburg im Breisgau. Gr. 80. 1930. Pp. xix+875.

The three stately German volumes of Cardinal Hergenroether's *History of the Catholic Church* were welcomed by the preceding generation as our most complete and satisfactory manual of ecclesiastical history. For abundance of matter, orderly disposition, clear and logical outline of a story at once immemorial and world-wide, concise and vigorous diction, fulness and reliability of the "sources," theological and canonical accuracy, prudent sympathetic treatment of occasional "cruces," and judicious selection of the more recent "literature", the great old Cardinal's masterpiece was widely accepted as representative of Catholic knowledge, judgment and honesty in the science of church history. It long held the foremost place in the excellent "Theologische Bibliothek" that two generations back the house of Herder offered to our Catholic priesthood, and with Janssen's *History of the German People* expressed the vigorous revival of contemporary German Catholicism from the disasters of the Kulturkampf. It went through several editions, each of them supervised by Dr. Johann Peter Kirsch, whose historical training, universal outlook, professorial experience, and intimate quasi-official acquaintance with the oldest and most venerable monuments of the great science, suggested him naturally as the intellectual heir and successor of Cardinal Hergenroether.

Eventually his labors on this classic manual blended so completely with the original that it was no longer just to withhold a recognition long since admitted as due to the extraordinary services and merits of Dr. Kirsch. Henceforth, the fine manual will bear his name as chief editor, with the aid of several scholarly collaborators.

The first volume appears under his sole name, though with an affectionate tribute to all the qualities and merits of the original, somewhat as one builds a new house on the foundation and lines of the old mansion, without sacrifice of site or outlook or business "good-will". This large volume of about nine hundred pages is closely printed, and is enriched with all but limitless references to the original "sources". An exhaustive appendix of the more recent "literature"—German, French, Italian, English—selected by the eminent professor of ecclesiastical history in the University of Fribourg and head of the Pontifical Institute of Christian Archeology, brings the volume up to date for all serious students of ecclesiastical history, and makes up in a substantial way for that lack of many well-appointed libraries, trained librarians, and other "subsidia" that the Catholic Church in English-speaking countries must bear with until greater resources fall to its disposal. One cannot refrain from calling attention to the numerous pages in which the constitution of the Early Church, the sufferings of its heroic members, the remotest beginnings of Christian culture—letters, architecture and the arts—the sacramental life and moral discipline of the early Christian world, are set forth with wonderful completeness, reliability and freshness of knowledge. Eusebius of Cæsarea, Holy Church's first historian, would gasp with astonishment at the mighty film that this volume unrolls before our eyes and our hearts, neither of which will ever tire of the glorious chapter that begins with Peter and Paul and ends with the decay and then the European merger of the magnificent civilization on which their dying eyes closed, little suspecting that with them began its transmutation into terms and conditions beyond the human ken of their day.

EVOLUTION AND FAITH WITH OTHER ESSAYS. By Bishop Hedley. Introduction by Dom Cuthbert Butler. Benziger Brothers, New York. 1931. Pp. 253.

This volume contains reprints of the following papers that issued from the pen of the scholarly Hedley between the years 1871 and 1897: Evolution and Faith, *Dublin Review*, 1871; Pope Leo and Modern Studies, *ibid.* 1880; Everlasting Punishment, *ibid.* 1881; Prayer and Contemplation, *ibid.* 1876; Elements of Modern Religious Controversy, *The Ecclesiastical Review*, 1897; Catholicism and Culture, *Dublin Review*, 1879.

In his splendid Introduction of sixty-six pages, over one-fourth of the volume, Dom Cuthbert Butler interprets each study in relation to its times, purpose and force. The commentary thus offered is so illuminating that it adds value beyond measure to the collection of Bishop Hedley's papers. One will find with difficulty a more satisfying essay in interpretation. It is in every way fascinating.

Attention may be called particularly to Father Butler's comment on Evolution and Faith in relation to the first chapter. It was written in 1871 when Darwin attracted the attention of the world. One can easily imagine the disturbing effect of a fundamental view of all life and all nature when its early enthusiasms are at their height and uncritical hurry to reduce all theories to one simple form unsettle traditionally accepted certainties. The theory of natural selection in the process of evolution had done just this. Writing at such a time, Bishop Hedley displayed a "model of the manner and temper in which theologians should handle problems in the region of Catholic Faith raised by theories of scientists. There is nothing panicky about it: no carping at scientists and their methods; no impatient endeavor to show them wrong; indeed no discussion of the scientific side of the case at all; but a calm, sober and learned sifting of the bearings of the theory as stated on Catholic Faith or theology." Father Butler's review of the subsequent history of Catholic thought on the problem confirms his belief that the essay "after sixty years still stands out, a masterly presentation of the relations of Evolution and Faith". In substance the author's view was that "it is not contrary to Faith to suppose that all living things up to man exclusively were evolved by natural law out of minute life germs primarily created, or even out of inorganic matter. On the other hand, it is heretical to deny the separate and special creation of the human soul. To question the immediate and instantaneous (or quasi-instantaneous) formation by God of the bodies of Adam and Eve—the former out of inorganic matter, the latter out of the rib of Adam—is, at least, rash and perhaps proximate to heresy" (p. xxii).

Bishop Hedley was born in 1837. He entered the Benedictine community in 1854 and was ordained in 1862. He taught philosophy and theology for eleven years. He was consecrated Auxiliary Bishop of Newport and Menevia in 1873 and succeeded Dr. Ward as Editor of the *Dublin Review* in 1878. He succeeded Bishop Brown in the see named in 1881, and resigned his editorship in 1884. He died in 1915.

CATHOLIC JOURNALISM. A Study of Its Development in the United States, 1789-1930. By Apollinaris W. Baumgartner. Columbia University Press, New York. 1931. Pp. xvi+113.

This slender volume, most tastefully printed, is a brief but invaluable account of the Catholic press during a period just a little short of the age of the Republic. The foreword is from the pen of Allen Sinclair Will. The study itself is a contribution to the history of Catholic journalistic literature which was accepted in partial fulfillment of the requirements for the degree of Master of Sciences in Journalism, at Columbia University. Within its one hundred and twenty-four pages, the book contains a tabulation, with pertinent comment here and there, on newspapers either professedly Catholic or Catholic in sympathy, up until 1930. Mention is also made of a few anti-Catholic publications.

One luminous fact shines forth in this precious record, namely, the persistent and unyielding conviction of bishop, priest, and layman, from the days when Catholics were few and without influence to the present day when they are numerous and a factor in the population calling for consideration, of the need and importance of a Catholic paper in the service of the Church in the United States. Whilst it is true that during this period Catholic papers established to express this conviction were at times immature and puny, many secular and denominational papers were no better. Furthermore, side by side with the weak Catholic papers were other Catholic journals that were in no wise of inferior standard to the best secular journals.

Perhaps to do so would have lengthened unduly Dr. Baumgartner's thesis, and maybe would have taken him outside the field of his chosen subject, but the addition of short sketches of the dominant editors of Catholic journals would have been of interest to many readers. Mathew Carey, Patrick Casserly, Orestes A. Brownson, Maurice Francis Egan, the Rev. Isaac Hecker, Patrick V. Hickey, John Boyle O'Reilly, George Dering Wolf, Condé B. Pallen expounded Catholic truth and principle with eminent success in the columns of their newspapers. Other editors equally distinguished might be added to the roll of honor.

One misses some reference to the notable effort of Dr. Lawrence F. Flick, internationally known for his part in the war to stamp out tuberculosis, to establish a Catholic daily, or rather a daily that would be all that a secular journal is, but conducted according to Catholic truth and principle. Dr. Flick prepared and circulated a number of pamphlets on the need and practicability of a Catholic daily, and enlisted the coöperation of a number of churchmen and laymen. Although the proposed daily for various reasons has not come to fruition, the inspiration of its projector is surely not yet spent.

THE ORIGIN AND GROWTH OF RELIGION. Facts and Theories. By Wilhelm Schmidt. Translated by H. J. Rose. Lincoln MacVeigh, The Dial Press, New York. 1931. Pp. xvi+302.

A new book by Father Schmidt is always an event, whether it be a technical or, as in the present instance, a popular contribution. The reader is always assured of finding fresh viewpoints. He may enthusiastically agree or violently disagree with the distinguished author. He will rarely remain just neutral.

The first half of the present work is a systematic review of the chief modern hypotheses on the origin and development of religion. For each theory are given a succinct exposition, an account of its rise and fortunes, the names and works of its creator and outstanding exponents, a sympathetic evaluation of its contributions to the problem, and a critique of its shortcomings. This whole section may be recommended as our best extant short treatment of past and present theories.

The latter half of the work is an exposition of the theory of primitive monotheism or theism, and particularly of that form of the theory which Father Schmidt has so ably propounded and defended for the last two decades or more. This second half includes, among other things, the most satisfactory short outline we have in English of the Viennese school's formulation of the Kulturkreis or Culture-circle theory. It contains also an illuminating popular summary of our present information on the nature, attributes and worship of the Supreme Being among the lower nomad marginal peoples.

Two aspects of the exposition strike the reviewer as the most significant: the emphasis upon the religious beliefs of the lower nomads; the assumption of the validity of the Kulturkreis theory.

As for the first, Father Schmidt brings out in bold relief the relatively large amount of monotheism or theism and the relatively small amount of manism, animism, magic, and so forth, among the peoples of lowest or simplest culture. We have reasonable, even if not rigidly demonstrative grounds for concluding that these marginal peoples have preserved in the main the culture of very early prehistoric times. Their religion, therefore, gives us our most important clues to the origin and early development of religion. The facts are also of crucial importance in the study and critique of the theories of religious origins that have held sway for two generations or more.

As regards the second aspect, the assumption of the validity of the Kulturkreis theory, the case has a fundamentally different coloring and status. The anthropological world, European and American, as a rule accepts to-day the historical method of interpretation as contrasted with the older "psychological" and other approaches. But historical method and Kulturkreis theory are very far indeed from being synonymous. The Kulturkreis theory represents only one of several attempts to apply the principles of the historical method to the facts we possess. There is, moreover, a fairly sharp difference of view, even within the Kulturkreis ranks, between the Berlin school represented by Dr. Graebner and the Viennese school under the leadership of Father Schmidt.

The historical method is undoubtedly here to stay and is rather generally accepted by the anthropological world. The Kulturkreis theory, on the contrary, in both its Berlin and its Vienna forms, is gravely questioned or, as more commonly, vehemently rejected by the overwhelming majority of European and American anthropologists. This opposition is based, not on religious bias, but on technical grounds. The opponents hold that a vast proportion of our facts cannot be harmonized with the theory and that the theory itself rests in large measure on incautious or even reckless conjecture.

It is extremely important that the apologist who utilizes the work under review should, while recognizing the significance of the lower nomads, be wary of committing himself to the Kulturkreis hypothesis. To the present reviewer, and to the overwhelming majority of his confrères in the anthropological field, the Kulturkreis theory would appear in the present state of our evidence to be a very wobbly foundation on which to rear an apologetic structure.

The tendency to accept as established what, in the present condition of our knowledge—or ignorance!—is conjectural or at best probable only, crops out also on many pages of the present work. That, for instance, all the Eskimo, except the Caribou Eskimo, have been profoundly modified by the matrilineal movement and so have kept but slight traces of the primitive culture, and that the Caribou Eskimo have alone preserved such culture (pp. 259-60), are two propositions which are important if true. But neither proposition is within miles of demonstration. The first proposition stands or falls with the Kulturkreis theory. The second is explicitly defended by its co-defendant, Birket-Smith, only as a "working hypothesis," not by any means as an established conclusion (*Caribou Eskimo*, Copenhagen, 1929, ii, 233; *Amer. Anthropologist*, 1930, n. s. xxxii, 609).

Again, a great deal of very intensive critical study and field investigation will be necessary before we shall be able definitely to separate what is true Negrito from what is Negro in the religious beliefs of the African pygmies. Their Supreme Being beliefs look Negrito, it is true, but some very embarrassing questions can be asked by an informed skeptic.

One more instance. The belief in a Supreme Being is very clear among many of the more advanced Algonquian tribes, such as the Central and Eastern groups, but, so far as our evidence goes, it is vague or absent among many of what appear to be the more primitive Algonquian bands, such as the far northern Montagnais and Cree. The present reviewer, in spite of most persistent efforts in the field, has been unable to find any clear evidence of it among the seemingly very primitive northeastern Cree, while he has found it very easily among the culturally more advanced Ojibwa of the Great Lakes region.

To sum up: Father Schmidt's work is extreme rich ore; the reviewer would recommend it most cordially as an invaluable, or even indispensable, source; but not all in it appears to be pure gold.

The work, popular though it is, betrays a master hand. Father Schmidt is no amateur. He is fully conversant, as a professional anthropologist of the highest type, both with the facts and with the technique of interpretation. He has made far-reaching contributions to that technique. No modern anthropologist has done as much as he has done to focus scientific thought upon "the high Gods of low races".

He is, furthermore, not only a prolific writer and contributor, but a doer. His labors in founding the great periodical, *Anthropos*, in instituting the *Semaine d'ethnologie religieuse*, in arranging the new Lateran ethnological museum, in organizing a half dozen major field expeditions, and in stimulating interest, research, and publication on the part of scores of Catholic missionaries and specialists—all these accomplishments, together with his own remarkably original and able technical contributions to anthropological science, mark him off as one of the great anthropologists of all time.

His professional confrères and friends deeply respect his work, and are drawn by his genial personality. So much so, in fact, that we find it hard to differ with him on some details and on some things that are not details.

A DECADE OF RESEARCH AT THE CATHOLIC UNIVERSITY OF AMERICA (1921-1930). Published by the Survey Council, the Catholic University of America, the Rev. Maurice S. Sheehy, Ph.D., Director. 1931. Pp. viii+204.

Within the past ten years, professors and students of the Catholic University of America have written and had published 3,004 books and other contributions. Titles and authors of these research projects and publications are listed in the volume before us. The books alone in this roll number 436, and they are the output of barely a decade, and not of the forty-two years of the University's existence. Here is a striking object lesson of the productive scholarship of our Catholic University, which has already given graduate training to nearly two thousand priests, including one cardinal and thirty-six archbishops and bishops.

Among the departments of the University that have contributed these publications are: Art and Architecture, Biology, Celtic Language and Literature, Chemistry, Civil Engineering, Economics, Education, Electrical Engineering, English Literature, Geology, German Language and Literature, Greek and Latin, History, Mathematics, Mechanical Engineering, Philosophy, Physics, Psychology, Religion, Romance Languages, Semitic and Egyptian Languages, Sociology, Canon Law, Law, Theology and Sacred Scripture. The contributions are of the highest grade of scholarship, and some of them are also eminently practical and helpful. However one surveys it, it is a glistening array.

Whilst the Rector of the Catholic University, in his preface to this record of some of the ripe fruits of the University's scholarship, writes in the vein of one who clearly sees what the University should still do to perfect its efficiency, rather than as a *laudator temporis acti*, American Catholics, especially the clergy, perusing this evidence of work so far accomplished, have reason to be proud of our central educational institution at Washington. This is all the more true when one recalls the fact that, though the Catholic University is the only representative of the Church in the Association of American Universities, our University works with an endowment which is barely one-nineteenth of the endowment other members in the Association enjoy. Face to face with this consideration, and balancing it with the quality and quantity of the research work as shown in this volume, one sees the rôle which the Catholic University is destined to play in Catholic education in America as soon as its proper purpose is realized and adequate means are furnished with which to carry out its scholastic programme.

Literary Chat

From St. Benedict's Abbey, Atchison, Kansas, comes a Directory of the entire Benedictine Order. The volume contains the names of all the prelates, priests, clerics and lay brothers of every Benedictine community in the world. The appendices furnish statistics of the parishes and missions attended by the priests of the Order as well as lists of the educational institutions conducted by the various monasteries. In Appendix V are listed all convents of Benedictine nuns.

The "Non-Confederated" congregations of the Benedictine family are not included in this volume, namely the Camaldolese, Vallumbrosa, Silvestrines, Olivetans, Cistercians and Trappists.

Lacordaire says that "life is a legitimate and natural turning toward happiness". We both want and need to better ourselves. *In Thy Kingdom Come,* which has been written to show us how we can be completely happy (not in this life, however), Edith Cowell has taken her chapters from an anonymous French author. (Benziger Brothers, New York; pp. 340.) Every lover of truth and integrity, of justice and of love, will find these pages full of unction and spiritual meat. It is primarily a book for meditation, and is addressed to the reader in the directly personal and convincingly logical fashion that is characteristically Gallic. The phrase and idiom is nevertheless quite English. All in all, a captivating book of spiritual reading.

Within two small volumes of about three hundred pages each, the Rev. Ralph Hunt has gathered and edited the sermons which the late Dr. Peter C. Yorke preached on ordinary Sundays and feast days, and a few which he delivered on special occasions. (*Sermons,* by P. C. Yorke; Text Book Publishing Co., San Francisco; 1931.) The editor explains that, though these sermons were probably not meant for publication, and were hurriedly written, he has permitted himself few modifications of Father Yorke's own manuscript. Withal, they read fluently and in the vigorous style which those who knew the eloquent preacher will recognize. Many a helpful suggestion will be found by the reader, not only for his own edification but for his preaching. Father Yorke was wont to do his own thinking and, naturally enough, there is nothing hackneyed in his treatment of his themes, trite though most of them are as recurring yearly in our ecclesiastical cycle.

A *Prayerbook for Catholics,* with an optional Sunday and holiday Missal, has been compiled by the Rev. Placid Schmid, O.S.B., Conception Abbey, and published by Lawrence N. Daleiden, Chicago. Its 580 pages are attractively printed and make a very neat manual. The contents cover the usual daily prayers, prayers for Holy Mass, afternoon devotions (including daily Vespers, Benediction, evening devotions), the regular Litanies for public devotions, prayers at the reception of the Sacraments, prayers for the principal seasons and festivals, prayers for various occasions, and finally short indulgenced prayers and aspirations. The division of the manual into the foregoing sections is somewhat novel, though logical.

Louise Lateau, of Bois d'Haine, Belgium, is the subject of a biography entitled *A Belgian Mystic of the Nineteenth Century.* She lived only thirty-three years, 1850-1883, and was, like St. Francis of Assisi, a stigmatizée. Of the reality of her stigmatization there is truthworthy testimony. Whether the facts, however, can be naturally explained or not, this volume does not undertake to affirm, though it adduces strong arguments in favor of their supernatural origin.

The short life of the saintly mystic is from the pen of Madame M. Didry, Religious of the Cross, and Father Wallemacq, parish priest of Bois d'Haine. The English translation is well done by Dom Francis Izard, O.S.B.

For fifteen years Louise Lateau lived in a poor little room, the center of phenomena which seemed clearly to manifest the finger of God. For twelve years she neither ate, drank, nor slept, all the time performing considerable work and showing no fatigue, though undergoing terrible sufferings which she willingly and generously accepted. The life-story of the Belgian ecstatica is a remarkable religious document of practically our own times. (Benziger Brothers, New York; 1931; pp. 274.)

An attractively printed short life of the *Poverello* comes from the presses of Longmans, Green & Co., New York. (*S. Francis of Assisi.* 1931. Pp. 158.) The poet, Abel Bonnard, is the author, and Cleveland B. Chase, the translator. The keynote of this new story of the Patriarch of the Poor seems to be that, whereas most other great men were usually aware of the course they were pursuing, St. Francis never suspected the uniqueness of his. Pride, anger and the will to succeed may have spurred others on, the author thinks, but in the case of St. Francis no such extraneous considerations were in control. One does not thus differentiate the careers of saints. The "blurb" on the dust cover of the volume informs us that the author follows "the important turning points in the saint's career, from the radiant joy of his first impetuous onslaught upon humanity, when it seemed that he would carry all before him, through the tragic disillusionment of his unparalleled popular success to the mystic ecstasy of the final period when he seemed to enter the life of humanity like an element which might never be taken from it." Perhaps all this makes sense for some readers, but it is very doubtful.

From the French of Père Raoul Plus, S.J., whose pen has dropped so many spiritual gems, comes an authorized English translation of *Reparation: Its History, Doctrine and Practice.* (Benziger Brothers, New York. 1931. Pp. 108.) It is an appealing exposition of reparation to the Sacred Heart, in view of the many offences committed against our Lord. The little volume covers the various phases of the subject, as mentioned above, in that solid and attractive way that is Father Plus' wont. The desire to make reparation is inspired by love, and is doctrinally founded on the Redemption.

Practical Stage Work is the title of a twenty-eight-page pamphlet which is published by the Rev. M. Helfen, Briggsville, Wisconsin. It is No. 1 of a series of booklets for non-professional actors, and gives a list of current plays for little theatres (white list and description). Comedies, Pageants, Plays for Children in the Grades, Cantatas and Operettas, Passion Plays and Lenten Plays, as well as Christmas Plays, are listed and characterized briefly.

B. Herder Book Co. has just published a useful text book for the higher classes of grade schools and the lower classes of high schools, entitled *The Mass.* The Rev. S. Czerniejewski is the author. Father Fallon, who writes a brief Foreword, says that the use of this book in our schools will instil into our children a more thorough understanding of the central act of Catholic worship. This will naturally create a firm conviction of their need of the Mass and lead to an abiding appreciation of it, so that there will be more frequent and more devout assistance at the Holy Sacrifice. This is a consummation most devoutly to be desired, and it is not too much to say that this little booklet of a round hundred pages will help bring it about. The reader will find here a simple and effective explanation of the vestments, the altar and its appurtenances, and the several actions of the Mass. Whatever tends to the extension of the present liturgical movement is worthy of commendation.

A much smaller, though kindred, booklet (twenty-four pages, Liturgical Press, Collegeville, Minn.) is No. 4 of Series 3 of the Popular Liturgical Library. It is entitled *Small Catechism of the Mass.* The author, Father Paul Bussard, in the form of simple questions and answers, stresses the idea of the double action of prayer (up and down, giving and receiving). It is a first step to the understanding and appreciation of the Mass.

Books Received

SCRIPTURAL.

The New Testament. Vol. IV: The Epistle to the Hebrews, The Pastoral and Catholic Epistles, and The Apocalypse of St. John. (*The Westminster Version of the Sacred Scriptures.* General Editors: The Rev. Cuthbert Lattey, S.J., New Testament Professor, Heythrop College, Chipping Norton, Oxon, and the Rev. Joseph Keating, S.J., Editor of *The Month.*) Longmans, Green & Co., London, New York, Toronto. 1931. Pp. lxii—220. Price, $3.40.

THEOLOGICAL AND DEVOTIONAL.

Thy Kingdom Come. Taken from the French of an Anonymous Author. By Edith Cowell. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. 340. Price, $1.25 *net.*

A Belgian Mystic of the Nineteenth Century. Louise Lateau of Bois-d'Haine, 1850-1883. By Madame M. Didry, Religious of the Cross, and A. Wallemacq, S.T.B., Parish Priest of Bois d'Haine. Translated from the second French edition by Dom Francis Izard, O.S.B., M.R.C.S., L.R.C.P. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. 275. Price, $1.75 *net.*

New Lights on Pastoral Problems. By Paul Hanly Furfey, Ph.D. Bruce Publishing Co., Milwaukee, Chicago, New York. 1931. Pp. ix—106. Price, $1.00.

St. Francis of Assisi. By Abel Bonnard. Translated by Cleveland B. Chase. Longmans, Green & Co., New York and Toronto. 1931. Pp. v—157. Price, $2.00.

Prayers in Time of Unemployment and Depression. For Public or Private Recitation. By the Rev. Aug. M. Hackert, S.J., St. Mary's Church, W. 30th & Carroll Ave., Cleveland. 1931. Pp. 48.

Elizabeth Seton. By Madame De Barberey. Translated and adapted from the sixth French edition, with a Brief Sketch of the Community of the Sisters of Charity since the Death of Mother Seton, by the Rev. Joseph B. Code, M.A., S.T.B. With an Introduction by the Most Rev. Michael J. Curley, D.D. Macmillan Co., New York. 1931. Pp. xviii—594. Price, $2.50.

Vocation Letters. By the Rev. Winfrid Herbst, S.D.S. Society of Divine Saviour, St. Nazianz, Wis. 1931. Pp. 96. Price, *postpaid,* $0.15; 10 copies, $1.00; 50, $4.50; $8.00 a hundred; $7.00 a thousand.

The Story of Teresa Neumann. By Father Pacificus, O.M.Cap. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xii—71. Price, $0.75 *net.*

Out of the Northland. The Story of an Eskimo Jesuit. By Arthur D. Spearman, S.J. (*Mission Series,* No. 10.) Jesuit Mission Press, New York. 1931. Pp. 46. Price, $0.10; $7.00 a hundred.

Reparation. Its History, Doctrine and Practice. From the French of Raoul Plus, S.J. Authorized English translation. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. vii—108. Price, $2.00 *net.*

A Prayerbook for Catholics. With an Optional Sunday and Holyday Missal. By the Rev. Placid Schmid, O.S.B., Conception, Mo. Lawrence N. Daleiden, 617 Fulton Street, Chicago. 1931. Pp. xvi—579 and 101 leaflets. Price, $3.00.

GOD. Papers Read at the Summer School of Catholic Studies, Held at Cambridge, 26 July to 4 August, 1930. Edited by the Rev. C. Lattey, S.J., M.A., Professor of Apologetics at Heythrop College, Oxon; Editor of *The Religion of the Scriptures,* etc. Sheed & Ward, London; B. Herder Book Co., St. Louis. 1931. Pp. 253. Price, $2.50 *net.*

THE KNOWLEDGE OF OUR LORD JESUS CHRIST. By Ven. Louis De Ponte, S.J. Translated from the *Spiritual Guide* by a Religious of the Order of St. Benedict. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. x—214. Price, $2.25 *net.*

SHORT LIFE OF ST. ROCH. Patron of the Sick. With Novena in His Honor. Adapted by the Rev. I. Cirelli, 734 East 150th Street, New York. 1931. Pp. 24. Price, $0.25.

FAITH AND ITS RATIONAL JUSTIFICATION. By the Rev. Gabriel Brunhes, Professor in the Higher Seminary at Dijon. Translated by the Rev. W. A. Spence, M.A. (*Catholic Library of Religious Knowledge,* XVII.) Sands & Co., London; B. Herder Book Co., St. Louis. 1931. Pp. xi—279. Price $1.35 *net.*

ACTS AND AFFECTIONS FOR MENTAL PRAYER. Adapted from Sancta Sophia, 1656. By Dom B. Weld-Blundell, Monk of Fort Augustus Abbey. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 149. Price, $0.90 *net.*

THE ANNALS OF THE CARMEL OF LORETTO. By Charles H. Schultz, LL.D., author of *Eloquence: Guide Book for Seminarians; Brief Studies in Poetics: Homer, Virgil, Dante; Stories from Dante: The Ethical Culture of the New Life, Convito, and The Divine Comedy,* et al.; collaborator on *Eloquence: Guide Book for Public Speakers.* Times Tribune Co., Altoona, Pa. 1931. Pp. v—175.

SISTER LOUISE (Josephine Van der Schrieck, 1813-1866). American Foundress of the Sisters of Notre Dame de Namur. By Sister Helen Louise, of the Sisters of Notre Dame de Namur. With an Introduction by the Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xiii — 336. Price, $5.20 *postpaid.*

THE ANGEL WORLD. By the Rev. Simon Augustus Blackmore, S.J., John Carroll University, Cleveland. George J. Phillip & Sons, Cleveland and Fort Wayne. 1927. Pp. 303. Price, $1.75 *net.*

THE HEART OF THE FATHERS. Brief Sermons on the Sunday Gospels from Points in the Patristic Homilies of the Third Nocturn. By the Rev. Michael Andrew Chapman, author of *The Prayer of Faith, The Epistle of Christ, The Faith of the Gospel, Sundays of the Saints, Judas and Jude,* etc. B. Herder Book Co., St. Louis and London, W. C. 1931. Pp. vii—371. Price, $2.25 *net.*

THE MASS. A Textbook for the Higher Classes of Grade Schools and the Lower Classes of High Schools. By the Rev. S. Czerniejewski. With Foreword by the Rev. J. Fallon, Superintendent of the Catholic Schools of the Diocese of Belleville. B. Herder Book Co., St. Louis and London, W. C. 1931. Pp. viii—111. Price, $0.35.

SERMON NOTES ON THE SUNDAY PROPERS. By the Rev. F. H. Drinkwater. Sheed & Ward, London, E. C. 4; B. Herder Book Co., St. Louis. 1931. Pp. 119. Price, $1.25 *net.*

SERMONS. By the Rev. Peter C. Yorke, D.D. In two volumes. Text Book Publishing Co., 21 Washburn Street, San Francisco. 1931. Pp. 324 and 334.

DE PROMISSIONE MATRIMONIALI AD CAN. 1017 C.I.C. Scripsit P. Augustinus M. Darmanin, O.P., S. Theol. Lector, Iuris Can. Doctor et Professor. Romae: apud Pont. Institutum "Angelicum". 1931. Pp. 73.

The Lives of the Saints. Originally compiled by the Rev. Alban Butler. Now edited, revised and copiously supplemented by Herbert Thurston, S.J. and Norah Leeson. Vol. III: March. P. J. Kenedy & Sons, New York. 1931. Pp. xv—460. Price, $2.90 *postpaid.*

May Help You. By the Rev. M. O. Semmes, S.J., Kingston, Jamaica, B. W. Indies. 1931. Pp. 61.

The Papacy. By F. Mourret, Director of the Seminary of Saint-Sulpice. Translated by Robert Eaton, Priest of the Birmingham Oratory. (*Catholic Library of Religious Knowledge,* XIX.) Sands & Co., London; B. Herder Book Co., St. Louis. 1931. Pp. xii—239. $1.35 *net.*

God's Minutemen. Simple Reflexions on Christian Devotedness. By the Rev. J. E. Moffatt, S.J., author of *The Sanity of Sanctity, The Morning Sacrifice, Thy Kingdom Come Series, Pray the Mass,* etc. Bruce Publishing Co., New York, Milwaukee, Chicago. 1931. Pp. ix—182. Price, $1.35.

L'Anima dell'Insegnamento. Discorsi Religiosi tenuti dal P. Agostino Gemelli, O.F.M. al Quarto Corso di Integrazione per Insegnanti Elementari Promosso dall'Università Cattolica del S. Cuore, Napoli, Agosto 1927. Raccolti da un Maestro. Seconda edizione. Società Editrice "Vita e Pensiero", Milano. 1930. Pp. 115. Prezzo, *Lire* tre.

A Handbook of Fundamental Theology. By the Rev. John Brunsmann, S.V.D. Freely adapted and edited by Arthur Preuss. Vol. III: The Church of Christ—Establishment, Nature, Properties, and Notes. B. Herder Book Co., St. Louis and London. 1931. Pp. viii—544. Price, $4.00 *net.*

The Story of Pope Pius XI. By Benedict Williamson. P. J. Kenedy & Sons, New York. 1931. Pp. 174. Price, $2.15 *postpaid.*

The Seventh Centenary of the Death and Canonization of St. Anthony of Padua. Life and Novena. Composed from Words of Apostolic Letter of Pius XI. By Fathers J. T. and J. W. Ecclesiastical Goods Co., Chicago. 1931. Pp. 62. Price, $0.15; $8.00 a hundred.

Der selige Weg. Gedanken für jeden Tag. Georg Timpe, P.S.M. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1931. Pp. vii—400. Price, $1.50 *net.*

Les Origines de la Religion d'Israël. L'Ancien Jahvisme. Par C. Toussaint, Professeur à l'Université d'Aix-Marseille. Paul Geuthner, Paris-6^{e}. 1931. Pp. 404. Prix, 100 *frs.*

Religious Men and Women in Church Law. By Joseph Creusen, S.J., Professor of Moral Theology and Canon Law, Jesuit House of Studies, Louvain. Translated from the fourth French edition by Edward F. Garesché, S.J. Bruce Publishing Co., Milwaukee, Chicago, New York. 1931. Pp. xvi—271. Price, $2.75.

Small Catechism of the Mass. By Paul Bussard, Editor of *The Leaflet Missal.* Revised edition. (*Popular Liturgical Library,* Series III, No. 4.) Liturgical Press, Collegeville, Minn. 1931. Pp. 24. Price, $0.05; 12 copies, $0.48; $3.50 a hundred *net.*

The Doctors of the Church. By the Rev. Father Paul, O.S.F.C. With Preface by the Most Rev. Thomas Leighton Williams, Archbishop of Birmingham. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xiv—181. Price, $2.45 *net.*

Tell My Fortune! By Daniel L. FitzGerald. Paulist Press, New York. 1931. Pp. 23. Price, $0.05; $3.50 a hundred; $30.00 a thousand.

Prayer. By Dom Thomas Verner Moore, Monk of the Order of St. Benedict. B. Herder Book Co., St. Louis and London. 1931. Pp. v—219. Price, $1.75 *net.*

De Religiosis Compendium ad Normam Codicis Iuris Canonici edidit P. Timotheus Schäfer, O.M.Cap., Dr. utriusque iuris et phil., Lector emeritus in Collegio internationali S. Laurentii a Brundusio, Professor apud Academiam Nobilium Ecclesiasticorum in Urbe, Consultor S. Congregationis de Sacramentis. Altera editio aucta et emendata. Libraria Aschendorff, Münster i. W. 1931. Pp. xvi—972. Ladenpreis: geh. 28 *R.M.*; geb., 30 *R.M.*

Srivasan's Symposium. The Story of a Rare Hindu Convert. By Asman. Catholic Register, San Thome Seminary, Mylapore, Madras, India. 1931. Pp. 69. Price, 4 *As.*; 5 copies, 1 *Re.*

Jesus the Crucified. By Mother Clare Fey. Translated by a Member of the Congregation of the Poor Child Jesus. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco.

Unto God, Who Giveth Joy to My Youth. By the Sisters, Servants of the Immaculate Heart of Mary. Macmillan Co., New York. 1931. Pp. ix—188. Price, $0.96.

Le Cœur de Jésus dans la Littérature Chrétienne des Douze Premiers Siècles. Par Ch. G. Kanters, Prêtre du S. Cœur, Doct. en Théol. Firme Ch. Beyaert, Bruges, Belgique; Maison Aubanel, Père, Avignon, France; Communauté des Prêtres du S. Cœur, 18 Rue Eugene Cattoir, Bruxelles, Belgique. 1930. Pp. xv—190. Prix, 9 *fr.*

Sex Instruction. By James J. Walsh, M.D., Ph.D., author of *Priests and Long Life, Thirteenth the Greatest of Centuries, Psychotherapy, Health through Will Power,* etc. Joseph F. Wagner, Inc., New York; B. Herder, London. 1931. Pp. 219. Price, $2.00.

The Mass. Its Origin and History. By Dom Jean De Puniet, Abbot of St. Paul's, Oosterhout. Translated by the Benedictines of Stanbrook. Longmans, Green & Co., New York. 1931. Pp. xxiii—203. Price, $2.50.

Christ and His Church. Eight addresses delivered in the Catholic Hour. By the Right Rev. Monsignor Joseph M. Corrigan, D.D., LL.D., Rector of St. Charles Borromeo Seminary, Overbrook, Pa. National Council of Catholic Men, 1314 Massachusetts Ave., Washington, D. C. 1931. Pp. 87. Price, $0.25; $9.50 a hundred.

The Moral Law. In the Heart of Man and on the Tablets of Stone. Eight addresses delivered in the Catholic Hour. By the Rev. James M. Gillis, C.S.P., Editor of *The Catholic World.* National Council of Catholic Men, Washington, D. C. Pp. 87. Price, $0.25; $9.50 a hundred.

Mary Immaculate. By William I. Lonergan, S.J., Associate Editor, *America.* America Press, New York. 1931. Pp. 16. Price, $0.05.

Litany of Our Lady. By Francis P. LeBuffe, S.J. (*"Let Us Pray" Series,* III.) America Press, New York. 1931. Pp. 55. Price, $0.30.

A Hundred Readings. Intended Chiefly for the Sick. By Robert Eaton, Priest of the Birmingham Oratory. With a Preface by Cardinal Bourne. New edition. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. ix—227. Price, $1.30.

The Royal Law. Little Chapters on Charity. By Abbot Boniface Wöhrmüller, O.S.B. Translated from the German of sixth edition by Dom Ernest Graf, O.S.B., Monk of Buckfast Abbey. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. ix—275. Price, $2.50.

The Heavenly Visitations of Konnersreuth. By the Rev. Dr. Franzmathes. Translated from German by Sister Alphonsine, of College of St. Catherine. Wanderer Printing Co., St. Paul, Minn. 1931. Pp. viii—117. Price: paper, $0.50; cloth, $1.25.

"ONE FOLD—ONE SHEPHERD." By Ernest H. Peatfield. E. M. Lohmann Co., St. Paul, Minn. 1931. Pp. vii—219. Price, $0.60.

UN LIVRE SUR LE MARIAGE. Pour les Fiancés et les Époux Chrétiens. Par Hardy Schilgen, S.J. Adapté de l'Allemand sur le 140e Mille par L. Honoré, S.J., Professeur de Théologie. Éditions Casterman, Paris et Tournai. 1931. Pp. 140. Prix, 6 *fr.* 50.

THE CATHOLIC CHURCH VS. THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA. By the Right Rev. John F. Noll, D.D., LL.D. Our Sunday Visitor Press, Huntington, Indiana. Pp. 30. Price, $0.15; 2 copies, $0.25; 12, $1.00; $5.00 a hundred.

PRATIQUE ET DOCTRINE DE LA DÉVOTION AU SACRÉ CŒUR. Par A. Vermeersch, S.J. Septième édition revue, augmentée et mise en harmonie avec l'Encyclique *Miserentissimus.* Tome I: La Pratique. Tome II: Partie Doctrinale et Documents. Établissements Casterman, S.A., Paris et Tournai. 1930. Pp. xvi—806 et 283. Prix: broché, 30 *fr.*; reliure percaline tranche rouge, 45 *fr.*

FOUR RELIGIOUS FOUNDERS. Addresses Delivered in the Catholic Hour. By the Rev. Dr. Francis J. Connell, C.SS.R., the Rev. Benedict Bradley, O.S.B., the Rev. Thomas M. Schwertner, O.P., the Rev. Sigmund Cratz, O.M.Cap., and the Rev. M. J. Ahern, S.J. National Council of Catholic Men, Washington, D. C. Pp. 56. Price, $0.15; $6.00 a hundred.

DAS LEBEN DES HL. IGNATIUS VON LOYOLA, Stifters der Gesellschaft Jesu. Unter Benützung der neuesten Quellen. Von Viktor Kolb, Priester derselben Gesellschaft. Nach dessen Tod veröffentlicht von Franz Hatheyer, S.J. Mit drei Bildern. (*Jesuiten.* Lebensbilder grosser Gottesstreiter. Herausgegeben von Konstantin Kempf, S.J.) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1931. Pp. ix—159. Price, $1.40.

THE UKRAINIANS. Our Most Pressing Problem. By W. L. Scott, K.C., Ottawa. Catholic Truth Society of Canada, Toronto, 2, Ont. Pp. 64.

CHRISTIANITY AND THE MODERN MIND. Six Addresses Delivered in the Catholic Radio Hour. By the Rev. John A. McClorey, S.J., of the University of Detroit. National Council of Catholic Men, Washington, D. C. Pp. 64. Price, $0.15; $6.00 a hundred.

DO MIRACLES HAPPEN? By William I. Lonergan, S.J. America Press, New York. 1931. Pp. 12. Price, $0.05.

DID MAN MAKE RELIGION? By W. I. Lonergan, S.J. America Press, New York. 1931. Pp. 12. Price, $0.05.

FOUNTAINS OF JOY, or "By Water and Blood". By the Rev. Frederick A. Houck, author of *Our Palace Wonderful, The Life of St. Gerlach, The Angels—Good and Bad, The Palace Beautiful, Godward,* etc. B. Herder Book Co., St. Louis and London. 1931. Pp. ix—277. Price, $2.25 *net.*

PETER, COMMANDER-IN-CHIEF. An Heroic Record of the First Christian Army and its Catholic Conquests. By Leo Gregory Fink, Priest of the Philadelphia Archdiocese. Paulist Press, New York. 1930. Pp. xix—218. Price, $1.50.

SAINTE THÉRÈSE DE L'ENFANT-JÉSUS. Modèle de Vie Eucharistique. Le Prêtre—La Jeune Fille—L'Enfant. Par Mgr Louis Prunel, Protonotaire Apostolique, Vice-Recteur Honoraire de l'Institut Catholique de Paris. Deuxième édition. P. Téqui, Paris-6e. 1931. Pp. vi—63. Prix, 3 *fr. franco.*

MANUAL OF MISSION DEVOTIONS. By P. Dr. Patrick Schlager, O.F.M. Translated into English by the Rev. M. J. Gruenewald, Propagation of Faith Director, Belleville, Illinois. Society for Propagation of Faith, New York. 1930. Pp. 297. Price, $0.60.

Sœur Marie de Bon-Secours, Franciscaine de Notre-Dame du Temple (1898-1928). Une petite privilégiée de N.-D. du Bon-Secours et de saint Antoine. Par P. Léonard Bohler, O.F.M. Préface de S. G. Mgr Castel. Pierre Téqui, Paris-6^e. 1931. Pp. xxxiv—216. Prix, 14 *fr. franco.*

The Spiritual Direction of Sisters. A Manual for Priests and Superiors. Adapted from second German edition of the Rev. A. Ehl by the Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D., author of *The Catholic Teacher's Companion,* etc. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xix—483.

Notre Vie Spirituelle. Essai d'analyse et principes de direction. Par F. Neyen, S.C.J. P. Téqui, Paris-6^e. 1930. Pp. 314. Prix, 14 *fr. franco.*

The Christian Priesthood or the Sacrament of Order. By the Right Rev. Monsignor Canon C. Cronin, D.D., V.G. Introduction by Joseph P. Donovan, C.M. (*Treasury of Faith Series,* 29. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1931. Pp. x—82. Price, $0.90.

Le Vrai Chemin du Paradis ou La Prière. Par Joseph Vernhes, P.S.S. Pierre Téqui, Paris-6^e. 1931. Pp. 363. Prix, 12 *fr.* 50 *franco.*

Vita Christi. Meditations on Our Lord's Public Life for the Time After Pentecost. The Second Year. By Mother St. Paul, Religious of the Retreat of the Sacred Heart, House of Retreats, Birmingham. Longmans, Green & Co., London and Toronto. 1931. Pp. xii—162. Price, $2.00.

La Via della Santità. Mostrata da Gesù nella Devozione al Suo SS. Cuore. Mons. Agostino Albergotti, Vescovo di Arezzo dal 1802 al 1825. Nuova edizione, riveduta e ritoccata dal Can. Pietro Severi, Parroco della Cattedrale di Arezzo. (*Biblioteca Ascetica,* Vol. VIII, diretta dal P. Agostino Gemelli, O.F.M.) Società Editrice "Vita e Pensiero", Milano. 1931. Pp. 241. Prezzo, *Lire* sei.

Breve Vita di San Rocco. Protettore degli Ammalati. Novena in Onore di San Rocco. The Rev. I. Cirelli, 734 East 150th Street, New York. 1931. Pp. 24. Prezzo, $0.25.

Le Rôle de l'Analogie en Théologie Dogmatique. Par l'Abbé M. T.-L. Penido, Professeur agrégé a l'Université de Friburg, Suisse. (*Bibliotheque Thomiste,* XV. Directeur: Pierre Mandonnet, O.P. Section Theologique, II.) J. Vrin, 6 Place de la Sorbonne, Paris-5^e. 1931. Pp. 478.

Un Franciscan, Theologien du Pouvoir, Pontifical au XIV^e Siecle. Alvaro Pelayo, Evêque et Penitencier de Jean XXII. Par Nicolas Jung, Docteur en Théologie. J. Vrin, Paris-5^e. 1931. Pp. 243.

La Doctrine Ascétique des Premiers Maitres Égyptiens du Quatrième Siècle. Par P. Resch, Marianiste, Docteur en Théologie. (*Études de Théologie Historique.* Publiées sous le Direction des Professeurs de Théologie a l'Institut Catholique de Paris.) Gabriel Beauchesne, Paris. 1931. Pp. xxxviii—286. Prix, 35 *fr. franco.*

PHILOSOPHICAL.

Taboo, Magic, Spirits. A Study of Primitive Elements in Roman Religion. By Eli Edward Burriss, Associate Professor of Classics in the Washington Square College of New York University. Macmillan Co., New York. 1931. Pp. xi—250. Price, $2.00.

Principe Unique de la Philosophie et de la Science d'Extrême-Orient. Par Nyoiti Sakura-Zawa. Préface de MM. S. Elisseer et R. Grousset. J. Vrin, Paris-5^e. 1931. Pp. 158.